The Christian Statesman

Vol. XLIX. AUGUST-SEPTEMBER, 1915. No. 8

The Outlook

President Wilson and the Sabbath

A recent Monday morning paper tells us of President Wilson's journey back to the Capital on his special train after his vacation. He left Cornish at three o'clock on Sabbath afternoon, July 17, and would arrive home at 9:45 on Monday morning; and would soon take up the German problem. President Wilson has the confidence of the country in the present critical hour, and we are firmly convinced that he is endeavoring in the fear of God to act in the best interests of our country and the world. We have no desire to be hypercritical. But there was no necessity for our chief magistrate to use the Lord's Day for this journey. The situation did not demand it; and it was not only contrary to his own position as a believer and member of a Christian church, but also distinctly detrimental to the moral interests of our nation. It was a plain act of Sabbath desecration; and all the more serious because of Mr. Wilson's official position. We need God's blessing preeminently in the present hour, and faith in connection with our prayers for our country and our esteemed President is not strengthened by his course in this instance.

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No Liquor for Soldiers

Governor Brumbaugh of Pennsylvania has acted wisely and courageously in issuing recently an order, in his capacity as Commander in Chief of the National Guard of his State, prohibiting the sale or use of liquor in the State encampments. The attention of the Governor, in part at least, had been called to the evil effects of liquor upon the national guard through resolutions passed by the Presbyterian Board of Temperance. In presenting these resolutions the board of temperance offered evidence in the form of affidavits and statements by the men who were in camp last year. Drinking was very common, it is said, among the officers of the guard, and their example was influential in leading the men astray. Under the old regulations there was no restriction upon the sale and use of liquor during the encampment, except that each company voted before going into camp on the question of whether liquor would be used by that company; and even if a company should vote against the use of liquor, those who desired to drink could secure all the liquor they wished from the wet companies. Beer was shipped in by the car loads, and was furnished seven days in the week. Surely such a period of encampment was a fine occasion for temperance men and young men whose habits were not wholly formed! Drinking began as soon as the men were on board the train for the camp. Drinking in the camp naturally produced rowdiness. Such an atmosphere, as far as it prevailed, went far to unfit men for soldiers and patriots. The action of the Governor as Commander in Chief is to be commended highly. This order is general to all military authorities in the State, and went into effect at the encampment of the First, Third, and

Fourth Brigades at Mount Gretna, July 9 to 19, and at the encampment of the Second Brigade, the Fourteenth Regiment, and the Signal Corps, at Indiana, Pa., which begins August 7. It is to be earnestly hoped that other Governors, if their powers are similar, will not hesitate to follow the example of Governor Brumbaugh. As far as we need soldiers we need temperance ones.

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National Prosperity and Responsibility

Government estimates indicate enormous crops for the present year in the United States. On June 1 the estimate was for 950,000,000 bushels of wheat. Now the estimate for July first is 13,000,000 bushels more, or an expectation of a wheat crop of 963,000,000 bushels. The corn yield is expected to be 2,814,000,000 bushels. The oat crop improved 111,000,000 bushels in June, and the promised yield is said to be 258,000,000 bushels in excess of last year. The wheat crop of last year, evidently the largest on record for our country, was about 900,000,000 bushels. The estimate for corn this year is at least 141,000,000 bushels more than last year. Figures from different governmental sources do not exactly agree, and present estimates may differ somewhat from final actual figures; but present prospects, based upon substantial indications, are very promising.

Though our business conditions might be better, God is blessing us wonderfully as a country, specially in contrast with war-scourged Europe. These great resources are intended for two great purposes; the support of our own people and the welfare of mankind in general. They are not intended for our own selfish ends. If we shall use them merely to profit by them, to turn the present world emergency to our own financial betterment, we will miss the divine viewpoint and fail of the divine blessing. An editor in remarking on this fair agricultural prospect says: "It is the farm and what it produces that really make a nation great." That is true from a physical point of view, for the farm is the basis of all business, but crops and business alone never made a nation great. Also God requires that we shall not take advantage of the necessities of others, but shall be fair and considerate in the profits that we make, and that out of the abundance that has come from his hand we shall open our hands wide to our needy brethren in the world. Our great harvests are not coming by chance, or as the results merely of our own diligence. They are of God, and he is certainly putting us in a unique position in the present crisis of the world's history; a position of resourcefulness, opportunity, and of grave responsibility. May we be wise enough to perceive the meaning of his providence, and good enough and brave enough to walk in the pathway which it indicates.

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The Exposition and Morals

The Press Service of the Federal Council of Churches sent out some weeks ago an interesting and important statement concerning moral conditions at the Panama-Pacific Exposition and San Francisco. Conditions, at that time at least, were far from satisfactory. Assurances had been given in widely circulated statements to the effect that the safest place in the United States for man, woman, or child in 1915 would probably be

the grounds of the Exposition. A mother who could not accompany her daughter might trust her to travel alone to San Francisco or any part of California. It was stated that the amusements and concessions would be of the highest character; clean, wholesome, and free from objectionable features. Such assurances had been given in prospectuses, and in different ways by prominent officials of the Exposition. Also the mayor of San Francisco had given assurance of the maintenance of satisfactory conditions.

These assurances have failed considerably of realization, both in the Exposition and in the city. Liquor is sold at all but one of the dance halls and cafes dansants on the Zone. Many girls have been found intoxicated in or near the grounds, since the Exposition opened, though fewer now than at first. At least one very disorderly combined dance hall and rooming house, it is said, is within two blocks of the Exposition's main entrance. It has been frequented by Exposition guards and soldiers and occasionally by girls visiting or employed by the Exposition.

It is only fair to recognize that conditions are said to be probably not so bad as at many previous expositions; that a great majority of the performances on the Zone are quite harmless, some being excellent; and that extreme conditions are apparently checked by the authorities. Several organizations are doing preventive work on the grounds.

Nevertheless the afore described conditions are full of danger and highly dishonorable to the city and the Exposition; and also to the country at large which is represented in considerable degree in the Exposition. Affairs in the city present a complicated situation; and recent conditions indicated that there are evil influences at work which will require for their elimination more than the mayor's cognizance and opposition. Certain organizations have issued friendly warnings concerning possible dangers to young people, specially girls, who may be dependent upon securing employment during their stay on the Pacific Coast. It has been reported that there is "much unemployment in San Francisco." Nearly 10,000 women, and a much larger number of men, had applied up to December 7 to the manager of the employment bureau at the Exposition; but the number of positions for women to be filled directly by the Exposition authorities is not more than one thousand. Employment bureaus are also crowded with applicants.. Much of the statement of the Church Federation is taken from the American Social Hygiene Association, which in turn quotes from other sources also. A closing statement, apparently from the Hygiene Association, is:

The moral forces which are endeavoring to support the authorities and encourage them to greater effort find that it is a difficult matter to direct their endeavors so that the desired results may be obtained without injuring the attendance and appreciation of the Exposition's wonderful presentation of progress in every field of human endeavor. A growing sentiment is, however, evident in many parts of the nation toward voicing a general protest against any failure of the authorities and citizens of California to safeguard in every possible way the health and morals of visitors to the Exposition.

The above description of immoral and dangerous conditions in connection with the Panama-Pacific Exposition should awaken a widespread interest

and protest from the press and from the people in general. A metropolis and exposition that represent in considerable measure, in connection with an important enterprize, the whole nation, and that have asked for its cooperation, are under peculiar obligation to conserve the moral welfare of the people. As far as the authorities of the city and exposition have acted in the interests of public morality they should receive the approval of all; but as far as immoral conditions yet prevail the public has the right to ask that they act vigorously, thoroughly, and at once. Silence is often criminal; but vigorous protest quite often accomplishes much.

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The McDonogh Case Again

The following interesting editorial item appeared not long since in The Continent which has been devoting considerable attention to the great problem before the American people of the moral element in our public education. It may be remarked in passing that the question of versions is not the most important in this matter, but that the whole Bible, which is not a sectarian book, deserves a place in the schoolroom. We can depend upon our teachers to make such selections as will be suitable for the pupils under their charge. It is important that the Bible as a book be held before them as the code of morals, as the standard in the moral sphere. The editorial is as follows:

In the recent decision of Louisiana's supreme court which was heralded all over the country as excluding the Bible completely from the public schools of that state, the optimistic insight of Dr. John Christie Barr of New Orleans finds quite as much hope as discouragement. On examination, he tells us, the decision doesn't turn out as dark as painted. The judge did indeed find that reading the New Testament in schools is discriminating against Jewish citizens and their children. But a more interesting phase of the case was the court's refusal to countenance the Catholic plaintiff who entered the test case brought from Caddo parish. The judges told this gentleman that there was no difference of any account between his Douay Bible and the King James Bible of the Protestants, and he couldn't set up any tenable claim that his conscience was hurt by having the King James version read before his children. So the Catholic had to stand aside and the verdict was given for the Jewish plaintiffs alone. As Dr. Barr points out, this leaves the Romanists high up in the air as respects their chronic complaints against reading the Scriptures in school. Moreover, by implication, the court's opinion would justify reading the Old Testament in Louisiana schools, since that could not be held to antagonize the religion of the Hebrews. Perhaps it would permit also non-theological parts of the New Testament. At any rate, on this interpretation Mr. Barr is renewing his demand that Bible reading shall be introduced into the John McDonogh schools of New Orleans according to the express stipulation of McDonogh's famous will—the will which the city accepted until it got firm hold of the money and then reduced to a dead letter. It would certainly be a fine irony if this decision which was at first hailed as releasing New Orleans from the embarrassment of its own duplicity, should really prove the instrument of obliging it to do what stout old McDonogh expected.

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The Church-School System.

The New South Wales system of moral instruction for the children of our public schools, the Gary system, or similar plans, are an encouraging recognition of a great need in our public school curriculum, and

are earnest attempts to meet this need; but the efforts of the friends who advocate these methods confuse the situation rather than clarify it, and will not lead to a permanent settlement of the problem. It is said in this connection that the state cannot teach religion. Religion, it must ever be borne in mind, is not confined to the church. Christianity is not ecclesiastical. It concerns domestic and civil life as certainly as it does the church. The nation as a moral being has its religious duties to God and to its own citizens. The state is not to teach sectarianism, or the creed of individual salvation. But the state as a moral being, under moral law, is to obey God, and by example and precept is to instruct its citizens in morality. As the organization to which belong the functions of a general education for its youth, it should inculcate in them those moral principles that are essential for good citizenship and the perpetuity of the state. Such plans as the Gary system, much good as may result from them, proceed upon the assumption that the state cannot properly teach morality, because it is an improper association of the state and religion, and yet, oddly enough, they call in the ministry, or other church teachers, to co-operate with the state in furnishing a fitting education for our children. There is more inconsistency in the church's providing instructors for the children of our public schools than there is in the nation, through the regular channel of the public school, furnishing instruction in morality to the children gathered there. All such systems as the Gary system will, in our judgment, be found in the end, to be inappropriate, incomprehensive, impractical, and unsuccessful.

Prohibition Difficulties in Russia

The Literary Digest asserts in connection with different press quotations concerning the status of prohibition in Russia that the wave of temperance which swept over the country after the Czar's ukase is rapidly receding. It is being stated by some of the Russian papers that the people are consuming various poisonous substitutes for the vodka, and that the secret manufacture and sale of these substitutes are assuming considerable proportions throughout the empire. One writer speaks of the growth of mortality in Petrograd due to alcoholism. In Russia's western provinces prohibition does not seem to be very popular. Vodka played a large part in the peasant life, and its disappearance creates a greater or less vacancy which needs to be filled in some way. A writer remarks that the sobering of the people cannot be accomplished by the simple discontinuance of the traffic in liquor; and from another journal the words are quoted: "It must be admitted that the great historical act by which the traffic in liquor was forbidden found the country far from prepared to replace the drunken haze by sober pastime."

However, the fight against the producers of improper drinks is being waged energetically in some quarters at least, and no indications appear of weakening on the part of the government. For the latter part of 1914 there were discovered in Vilna government alone 58 illicit distilleries, which indicates not only considerable effort to violate the law but a corresponding effort to discover such violation. It is not to be wondered at that much op-

position should develop to the remarkable and revolutionary ukase of the Czar; and it was to be expected that a reaction would follow the first effects among the people of prohibition. Also in Russia such a legislative enactment was not preceded by the same kind of educative campaign that is necessary under our democratic form of government. There is need also of some kind of social substitute for strong drink and its associations. Moreover, legal measures alone will never settle the liquor question. We need total abstinence on the part of the individual as well as prohibition on the part of the government, and both depend upon an educational moral campaign. Education as to the effects of alcohol, an appeal to the reason and conscience, well conducted efforts for pledge-signing, the substitution of proper pastime, and earnest moral pressure, are essential as well as legislation, and essential to make legislation effective. The church has its imperative mission here to aid in all such movements, and to co-operate wherever it can to bring about their success. It is earnestly to be hoped that Russia's great temperance movement which has attracted the attention of the world will not collapse; that the Czar will not revoke his famous decree, that the great Russian people will not be given over again to this great destroyer; and that the government will not resume the policy of deriving revenue from the vice and misery of its people. The prayers of Christian people everywhere should ascend against such a result; and in behalf of a Russia, enlightened, sober, and free.

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West Virginia's Fight

West Virginia's temperance situation is attracting considerable attention at the present time because her State-wide prohibition law had been in operation for one year on July first, and the question naturally arises, What success is attending the operation of the law? A series of articles has been appearing in the Gazette-Times of this city by Mr. Joseph D. Ihmsen, and in one of these articles, which is apparently of the nature of a summary of the situation, he answers a number of questions that are in the minds of the people. His statements lead to the conclusion that the law, in the circumstances, is being well enforced. There is, of course, much opposition to the law, and violation of it. In Wheeling public sentiment is against the enforcement of the law. The proximity of wet territory makes it much easier for drinking men to secure liquor, and much more difficult for the officials to enforce the law. But the reporter says the fact that West Virginians fill trains bound for wet spots contiguous to the border of the State is abounding evidence that the selling of intoxicants in the State surely is at least hedged about with most effective restrictions. Testimony from Huntington, Parkersburgh, and Bluefield show a falling off in arrests for drunkenness. Judge Null reasons that in addition to the reduction of cases on the police docket there are also one thousand fewer cases of drunkenness in Huntington. There has not been, as predicted, an exodus of workingmen from the State. It is stated that in a certain coal mine the efficiency of the miners, because of the banishment of the saloon and difficulties of obtaining intoxicants, had re-

sulted in an added efficiency of the men equal to one day's work out of five. There was no talk, as far as the reporter's observation went, except in Wheeling, that a town was dead, or that general business was injured by prohibition, or that investors were deterred because the State was dry. Elsewhere the testimony was that the money formerly spent for liquor went for the necessities of life or for the payment of debts. As to the charge that the State is bankrupt and that the loss of license money made it so, the answer is that the State is not bankrupt, and that taxation has already provided for revenue in excess of the former liquor revenue to the State.

We learn from another source that the present State deficit is an accumulated deficit; and that in the fiscal years ending June 30, 1913 and 1914, there were deficits notwithstanding the revenue from liquor sources at that time. It is said that measures to tax natural resources have been defeated by the big interests, aided, presumably, by the anti-prohibitionists. An article in the Amethyst thus states the situation in brief: "The State is short the accumulated deficits of some years past and also the revenue that was formerly received from liquor licenses. But the people of West Virginia have the money formerly spent for liquor, estimated to have been about fifteen million dollars, to spend for the necessities and comforts of life, for which we know many thousands of them suffered previous to the adoption of prohibition; and out of this amount also they can pay, if necessary, a direct State tax in place of the indirect tax formerly paid through the saloon keeper." Of course this money is not all saved, because of the violation of the law, and the drinking which in considerable measure yet goes on.

Thus the situation in West Virginia is favorable to temperance and prohibition. Yet it should be borne in mind that one year is far too short a period in which to test such a law as prohibition of the traffic in strong drink. Habit cannot be changed in that time; and such a hoary and well intrenched system as the liquor traffic cannot be rooted out so quickly. When West Virginia passed her prohibitory law the legal war against the saloon was only in a sense begun. If she had not so much whisky territory near her own boundaries, there could be a much better enforcement of prohibition. The only completely effective legal method against the saloon is national prohibition.

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Later Figures

Figures yet more recent than the above confirm the foregoing conclusion as to the efficiency of the prohibitory law in West Viriginia. Fifty cities and towns have reported to the State department of prohibition on the comparative number of arrests for the past two years, the first of these being a wet year and the second a dry year. The record shows the total number of arrests in 1913-14 in these towns was 14,971, and in 1914-15, the State's first dry year, ending on July 1, the number was 7,683. The comparative arrests, it is stated in the press item, for drunkenness in the two years were 7,619 to 2,730. In this record the larger cities, except Parkersburg, are included. Twelve of the fifty towns show more arrests in the dry than in the wet year, and Williamstown shows up the worst for prohibition. It is

located on the Ohio river near the bridge which crosses the river to Marietta, Ohio. The arrests have been much more numerous here in the dry year than in the previous wet year; another argument for more general prohibition. Charles Town makes the best showing, for in the last wet year it had 194 arrests, 143 of these for drunkenness, while in the first dry year the whole number of arrests was thirty, fourteen of them only for drunkenness.

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Polygamous Troubles

The following interesting item occurred as an editorial in the Pittsburgh Dispatch of July 13 instant. We are not informed as to the matter otherwise than appears here. But when it comes to either polygamy or finance the Mormon Church is hard to beat. Perhaps its efforts after money in this instance will reveal certain things about its polygamy that it does not want known. It is to be hoped so. The editorial is as follows:

Evil cannot always be concealed, not even by the Mormon Church, whose fielding average in hiding its own iniquities, as well as those of its members, is unrivaled. There was a David Eccles, a very wealthy Mormon of Ogden, who took into polygamous relationship a young girl now known as Mrs. Margaret Geddes. She bore him a son, Albert. But this marriage, having been an alleged violation of the latest ethics about matrimony, as "revealed" to the Joe Smith presidential succession, was kept secret. Two years ago Eccles suddenly died. But wife and boy survive, and there is trouble afoot over getting them their share of the Eccles estate, estimated to be of the value of $30,000,000 Albert Eccles is a member of the Mormon Church, and as such obligated to surrender to it one-tenth of his income. As an equal sharer in the estate of his father, his church tithe would be very much greater than it is now. Hence its interest in seeing that he gets what is coming to him—and through him what is coming to itself. Whether or not the Mormon oligarchy recognized his parents' marriage, or sanctioned it after the event, or simply wiped it off the slate, and forgot all about it, it is now wise to the big income at stake, and is doing what it can to further the young man's success. But in this it seems to be rasping the feelings of Le Roy Eccles, son of David by a recognized marriage, who is reported as saying: "The Mormon Church will be sorry it ever started the suit for a part of father's money for that boy." Just what Le Roy intends doing is not specified, but if he is thinking of wiping the institution off the earth he has a big contract on hand.

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Verdict for Geddes

The case mentioned above, of Albert Geddes, the sixteen-year old son of David Eccles and Margaret Geddes, who is suing for an interest in his father's estate, increases in interest as the case progresses in the courts. A dispatch from Ogden, Utah, under date of July 16, informs the people through the press that the jury has decided that the boy is Eccles' son and an heir to Eccles' estate. Margaret Geddes claimed that she had been united to David Eccles in plural marriage in 1898. In connection with the Senator Reed Smoot investigation in 1904 Mrs. Geddes testified before the Senate Committee that she was not the plural wife of Mr. Eccles. Now other reasons lead her to assert what is apparently the truth. It is significant to notice that this boy was born about eight years after the manifesto against polygamy on the part of Wilford

Woodruff. It is interesting to remember also that seven of the apostolic Quorum of Twelve in the Mormon Church have married additional plural wives since 1890, after the pretended abandonment of polygamy; that the present head of the Mormon Church has six wives and forty-three children, twelve of these children born since 1890; and that since the introduction of polygamy by Joseph Smith in 1831 every president of the Mormon Church has had from six to nineteen wives. No, polygamy is not dead, whatever some say and others seem fondly to hope. The efforts being made after this estate, said to be $30,000,000, but rated in the Ogden dispatch as $6,000,000, will be helpful in showing what the Mormon Church is. The Pittsburgh Dispatch in another editorial than the one quoted in a previous paragraph states that Judge Howell, a Mormon, at the trial, ruled that young Geddes could not recover unless his father had either openly or secretly recognized him as his son, and that such recognition was binding; and the editor thinks that in one way this interpretation is notice to Mormon women that if they accept plural marriage, it is up to them to secure paternal recognition of any children that are born; that Judge Howell, if accurately understood, has decided in a way that polygamous marriages are all right under Utah law, if the husband chooses so to regard them; and that the circumstances of this trial are interesting chiefly as showing that the question of polygamy does not seem yet wholly dead among the Mormons.

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Mormon Upheaval

It will be appropriate here to consider briefly the article in the Christian Herald by Professor Edgar James Banks to which other reference may be made in these columns. The Literary Digest in a July issue quotes at length from this article. The writer refers to the Mormon student, mentioned in our last issue, who at the recent commencement of the University spoke on the subject of needed reform, attacking the conservatism of the State and the Mormon attitude in general; and states that the regents realized that the old order of things had passed away and that at last freedom of thought had entered the Mormon world. He says that the faith of the younger element is shaken by the discovery that one of the sacred books is spurious; that Egyptian scholars supplied not long since with copies of the inscriptions of the Book of Abraham have presented scientific proof that the Book is not a translation of the inscriptions at all; that the Board of Regents of the University, predominatingly Mormon, is making desperate efforts to check the growth of progress; that a cultured Mormon gentleman, who showed Prof. Banks about the temple grounds was apparently ashamed of his religion; and that the Regents of the University have lost interest in a museum established at the University fearing that the study of archeology would prove injurious and not helpful to Mormon claims. The conclusion in general of Prof. Banks seems to be that a crisis from within is facing the Mormon Church and that these recent developments have more or less shaken the whole organization.

Without pausing here to comment fully on these interesting statements of

Professor Banks, all of which are not new, it is well to reflect on the danger of too much optimism as to the decline of the great Mormon system and hierarchy. An organization that can endure and grow notwithstanding the testimony as to the character of its founder, Joseph Smith, Jr., the apostasy from the Mormon Church of Cowdery, one of the three special witnesses to the golden plates, the confession of the notorious John D. Lee before his execution, the special investigation before the United States Senate in connection with Senator Smoot, and in the face of all the damaging facts resulting from careful and wide investigation, is not now about to fall to pieces like a house of cards. Whatever undercurrents may be at work against the system in Utah, it is thoroughly organized and established at home and has more power in the nation at large than it ever had in its history. It is so firmly intrenched in the credulity and superstition of its followers, in its appeal to the carnality of the leaders, and in the financial and political world, that it will never yield without much more thorough and drastic effort than has yet been put forth against it by the people and government of our country. It is idle to imagine that the Mormon fight is over, or nearly so. It is a question if it has really begun.

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Lord Roberts and Family Prayer

At a session of the House of Lords in England when public recognition was made of the character and services of Lord Roberts who died suddenly in France not long ago, Lord Curzon of Edleston read a part of the last letter which he had received from Lord Roberts. What was the subject presented? The war in Europe? The progress of the conflict? The conditions in England, and her degree of preparedness for war? The probable outcome of the conflict, or other matters of state? No; none of these things. At least the extract which Lord Curzon read in the House of Lords was about family prayers. The veteran of India, Afghanistan, and Africa said, in the extract mentioned:

> We have had family prayers for fifty-five years. Our chief reason is that they bring the household together as nothing else can. It insures servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted to say by themselves. Since the war began we usually read a prayer like the inclosed, and when anything important has occurred, I tell those present about it. In this way I have found that the servants take a great interest in what is going on in France. We have never given any orders about prayers. Attendance is quite optional, but as a rule all the servants, men and women, come regularly on hearing the bell ring.

The Youth's Companion, which informs us of this incident in the House of Lords, remarks: "We hear it said constantly in these days that there is no time for family prayers, yet this man, whose time was at least as fully occupied as that of any one who could be named, and who carried all his life burdens and responsibilities much greater than those of an ordinary man, found the time for family prayers regularly every day for fifty-five years. We may be very sure that there are other reasons than lack of time for our prayerless homes."

Both the extract and the comment upon it are suggestive. No father can be too busy, no home can be so oc-

cupied with duties and cares, that time cannot be found for family prayer. No man can be so prominent, so engrossed with public affairs, that he can find no opportunity for personal and family worship. In fact the busier he is, the more work and care that devolve upon him, the more he needs prayer, and the more he should seek occasions for prayer. A leader of men needs in a peculiar sense and degree to consult with God. Moses, Joshua, and David were men of prayer. Daniel, the prime minister of Babylon, found opportunity three times a day for communion with God. While it has been disputed, there is historical evidence that George Washington engaged in prayer at Valley Forge, and on February 22, 1908, a tablet representing Washington at prayer in this historic place, was placed on the walls of the U. S. Subtreasury at New York. Abraham Lincoln knew the way to the throne. And it is a fact full of comfort to the Christian citizen that such leaders in public life as President Wilson, Mr. Bryan, and Mr. Roosevelt are men who engage in prayer.

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Declaration of Interdependence

Dr. Frank Crane, in one of his vigorous press articles, suggested by the recent Fourth of July and the Declaration of Independence, asserts that the time has come for a new declaration, a declaration of interdependence. He calls attention to the fact that the world has changed; it is no longer composed of isolated groups; it has consolidated; steam and electricity have unified it; Orient and Occident are neighbors; the undivided fabric of commerce stretches over all lands and seas; and the world is one. It is time, therefore, he thinks, for a new statement of human rights; a declaration of interdependence. For ages, he tells us, the nations have studiously developed the sentiment of patriotism, in song and story, in school and church, in literature and in custom. Under its influence the nations have all armed, each for defence; each is its own arbiter; each makes its own law; each decides its own case in disputes. The result, according to Dr. Crane, is world anarchy, and nationalism has imposed intolerable taxes upon the workers to support its armies. Let Congress, therefore, take the forward step and invite all nations into world federation; and this will settle the question of war, the most important question before the world.

This broad vision is well worth considering, for it contains much important and appropriate truth. Patriotism is a good thing, and the right sort is never overdeveloped. Also there will hardly ever come a time when the whole world will constitute one nation, or will be under the control of one unified central government. Differences of locality, race, climate, occupation, and disposition, will militate against any such centralization. But there is a patriotism which is narrow, selfish, and unjust. It puts country above the world, and sometimes says: "My country right or wrong." Cosmopolitanism is higher than patriotism, just as the kingdom of God is greater than the church. Jesus was a cosmopolitan rather than a patriot, though he truly loved his country. Whatever steps should be taken to recognize and increase the world's interdependence, it is clearly evident in view of the world's progress and present martial conditions, that the hour has come for

something higher than mere nationalism in the world. Whether we have a world's court, and arbitration, and an international police force, it is plain that we need more world unity and co-operation. But apart from methods or rather preceding and underlying them, must be national obedience to Christ, and world recognition of the authority of God. The world has no more right to make laws for itself than has the nation.

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Anti-Sabbath Legislation

Rev. Percy Y. Schelly, Field Secretary of the Lord's Day Alliance of Pennsylvania, has issued a printed statement concerning the efforts that were put forth by certain people and organizations, in connection with the recent meeting of the Pennsylvania legislature, to weaken the legal standing of the Sabbath in this State; and concerning the work done by the Alliance in defence of the Sabbath. The statement is worthy of careful attention. A Sunday base ball campaign was conducted recently, by newspaper coupons and postal card ballots, for a monster petition to be presented to the legislature for a Sunday base ball law. The State Federation of labor (with a membership of 500,000) was induced at its convention at Erie to pass a resolution asking for such a law. The Moving Picture Exhibitors' League instructed its legislative committee to secure, if possible, the legal right to exhibit films on the Sabbath. This committee sought pledges from politicians of the State, gave out a promising statement, and prepared a bill; but the Alliance, it is claimed, prevented the introduction of both this and the Sunday base ball bill. Efforts were put forth to legalize fishing on the Sabbath. A bill to this effect was introduced, but was killed in committee. A new fishing code was prepared with the prohibitory clause left out, but the Alliance succeeded, even after it had passed the House on third reading, in having it inserted. Another objectionable measure of the same kind was a bill introduced by Senator Schantz of Lehigh County, which would have allowed all stores in the State selling the "necessaries of life" to do business through the entire Sabbath. This bill, evidently through some kind of legislative juggling, was three times reported without having been ordered by the Law and Order Committee, but was at length put before the Senate on final vote and defeated by a large majority. The Seventh Day Adventists and Personal Liberty League, not unnaturally, did what they could to secure the passage of this objectionable bill. The friends of public morality need to be constantly on the alert against the assaults of men of the "personal liberty" type on our Christian institutions. It is well that we have such a competent watchman on guard at Harrisburg as the Lord's Day Alliance. It deserves the support of the church and of Christian citizens all over the State.

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Base Ball on the Sabbath

An important decision on the matter of Sabbath observance in Pennsylvania was recently filed by Judge George B. Orlady in the Superior Court. It appears that Edward J. Coleman, President of the Scranton Base Ball Association, had appealed from the decision of the lower court in Lackawanna County, which had imposed a fine of four dollars upon him for book-

ing a game on Sabbath, May 17, between Scranton and Syracuse, no admission fee being charged. The court held that "if the public standards of religious observance of Sunday have changed since the passage of the act of 1794, the appeal should be made to the legislature, and not to the courts, to modify the prohibition or requirements of the act." It is said that this case is the first of its kind that ever has come before an Appellate Court in this State, and that it finally determines the question of Sunday base ball in Pennsylvania. The Judge in his ruling said, in part:

Many cases have been presented for decision in which the charge was doing a worldly employment or business on Sunday and great learning has been applied to the solution of these vexing problems. The case before us is confined by much closer lines. Had an admission fee been exacted and paid, it is conceded it would be a case of worldly employment, but the fact that no such fee was paid is not controlling. * * * On week days extreme enthusiasm, excessive noise and occasional physical controversies would not be considered disorderly in the baseball acceptation of that word. Such a game without the clamor of popular applause or criticism of players or umpires would be a remarkably dull and uninteresting exhibition. * * * And such meeting, assembled under such circumstances, according to the opinion of rational men, certainly would on Sunday endanger the tranquility and peace of the neighborhood. The Christian religion and the sanctity of Sunday as a holy day are an inseparable part of our fundamental law.

We feel that the great body of our citizens have not changed their minds on this subject since the enactment of 1794. * * * The playing of baseball on Sunday is not in itself a crime, but it becomes an unlawful act when it interrupts the repose and religious liberty of the community.

In this connection it will be interesting to notice the words of Judge Strong who delivered the opinion of the court in another Pennsylvania case some years ago. He said: "Christianity is part of the common law of this State. In saying this I utter no new doctrine. * * * But if Christianity is a part of the common law, it carries with it a civil obligation to abstain on the Lord's day from all worldly labor and business, except works of necessity and mercy. Christianity without a Sabbath would be no Christianity."

This is a distinct victory for the cause of the Sabbath and public morals. Baseball is in itself a proper game and recreation is essential for our youth, but baseball on the Sabbath destroys the sanctity of the day. Pennsylvania has stood comparatively well on this question, and it is a matter of satisfaction that such a decision has been rendered. The act of 1794 has been a great bulwark against Sabbath desecration in this State, and its friends, which are many, should be on the alert to see that it is not repealed or made more liberal. Frequent efforts are being made to secure legal concessions on the matter of Sabbath observance in this State, and this decision is all the more timely and encouraging.

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Third Note to Germany

A third formal note has recently been sent by our government to Germany concerning methods of warfare at sea. This communication, like its predecessors, was awaited with anxious interest by the people of our country. It is a remarkably able document, and one that will secure a high place in the

literature of international diplomacy. It is a brief document, direct and plain in phraseology; logical, courteous, and firm. It is the joint product, doubtless, of the efforts of President Wilson and Secretary Lansing. It does not aim at war, and there is very slight danger that it will lead to any such result; but it is a courteous and dignified demand for human rights and the freedom of the seas. It designates the previous German note as very unsatisfactory, expresses keen disappointment at the German effort to hide behind English policy, recognizes the changes in naval warfare, but insists that no fundamental right can be abated because of a mere alteration of circumstance, claims that recent events demonstrate that submarine warfare can be conducted in substantial accord with the accepted practices of war, and closes with the firm statement: "Friendship itself prompts it (our government) to say to the imperial German government that repetition by the commanders of German naval vessels of acts in contravention of those rights must be regarded by the government of the United States, when they affect American citizens, as deliberately unfriendly."

The President is contending for a principle. His firm attitude thus far has plainly modified the horrors of submarine warfare, and may do much to secure substantial and permanent advantage and protection for all neutral nations. If Germany is in the end defeated, it will be due, more than to any other single event, to the sinking of the Lusitania, unless we characterize the invasion of Belgium as one event. Germany will have a better claim to the consideration of the world, if she modifies her submarine warfare. On the whole, whatever differences of opinion exist, the President's note meets with the approval of the American people, and is in harmony with the principles of justice and humanity. The prayers of all true patriots should ascend in this hour in behalf of our President that he may be given wisdom to solve the many most difficult problems that are now arising; and we should also pray for all warring nations and rulers that right may prevail, and that permanent peace may come on the basis of national and international righteousness.

EFFICIENCY OF AEROPLANE SCOUT DUTY.

On the evening of August 23d the news that his allies had unexpectedly retired reached Sir John French. He was warned, too, that four German army corps had been detached from the advancing wave; three of them were to attack him on his front, while the fourth manoeuvered to outflank him on his left.

To resist that onslaught, Sir John French had only two army corps. His position was critical. In order to deal adequately with the situation, he must first learn the exact nature of the danger that threatened him. But time was short; only a few hours of daylight remained. Here was a situation that demanded the services of the air scouts. The pilots, in their swift aeroplanes, darted away, each upon a predetermined course. In the rapid but comprehensive survey that they made they found the positions of the enemy, gauged the approximate strength of the advancing forces, and detected the exact nature of their flanking movement. As a direct result of their reconnaissance, the British commander in chief ordered a general retirement at dawn the next day. What would not commanders of the past have given for all-seeing eye of such air scouts!—**Claude Grahame-White, on "Aircraft in War," in The Youth's Companion.**

Editorials

A GROUNDLESS FEAR

George Matheson in his little volume entitled "Times of Retirement," has a devotional meditation on "A groundless fear of God." It is based on the words, "Edom refused to give Israel passage through his border." Numbers 20:21. "Edom was afraid that the hordes of Israel would tear up her cultivated fields and destroy her national produce." In applying the lesson to the modern world he says, "The world has all along been refusing to let Christ pass through. It has never had room for him within the inn. It has relegated him to the manger. It wants him to be kept apart. It is willing to visit him occasionally in the manger—even, at times, to bring a little gold and frankincense. But it does not wish him to become a force in its own affairs." In answering the question why this is so he says, "The world fears that Christ will tear up human instincts and make men unnatural." But he says "The world is wrong; we are never so natural as when we are Christians."

While Dr. Matheson applies the lesson to the individual, which is altogether legitimate, it is evident that the national application is first and is of prime importance. There is a groundless fear on the part of many that it is not safe to admit Christ into the life of the nation. This fear is entertained not only by those who reject Christ wholly, but also by many who are willing to give him a prominent place in the narrower circles of life. They are willing to allow him a place in the individual heart, in the home and in the church, but they strenuously oppose allowing him a wider range. Above all he must not be permitted to enter the political sphere. What is the reason of this fear? How did it originate? What are politicians afraid of? The pretense is that Christianity in politics will make havoc of personal liberty; that it will invade the rights of all those classes of citizens who do not believe in its divine origin; that it will even circumscribe the liberty of many who do believe in its divinity but hold to broad views as to its practical application.

Is there any good ground for these fears? We have heard good people say that it would be dangerous to acknowledge God and Jesus Christ in the national constitution because persecution might follow. Roman Catholics and some others persecuted when they had control of civil government and human nature is just the same now as it always was. It is therefore unsafe to place political power in the hands of any Christian denomination. The fallacy of this sort of reasoning should be apparent to anyone who pauses long enough to examine it. The lesson of history is that Christ and his religion are the fountain of all liberty. The world never knew what liberty is till they learned the lesson from the Saviour of the world. When Roman Catholics and others persecuted dissenters they were not following his teachings. They were following in the footsteps of the heathen. All the old heathen governments were in the habit of persecuting dissenters at times, and when those who bore the Christian name fell into the same habit they were

acting in direct opposition to the teachings of our Lord. Moreover, there is no purpose now to place political power in the hands of any denomination, nor yet of all denominations combined. If the denominations were so minded they could combine their forces and take over the whole political system into their own hands. There are enough of them to do this if they so desired. To place a recognition of Christ in the constitution would not make it any easier. But the Christian people of the country know that ecclesiastical control of politics is not according to the teachings of Christianity. They know also that the nation for itself should give Christ a place in its councils.

While Christianity is the same now as when our Lord and his apostles were here on the earth, progress has been made by Christian people in grasping its significance and in yielding to its spirit. The old spirit of persecution which emanated from the pit and which was always anti-Christian, no longer is found among Protestant bodies. There is more danger now of undue toleration of the corruption and vice that attend various forms of unbelief than there is of persecution. As it was once very forcibly stated, it would have been as reasonable to raise the cry of "Fire" on the thirty-ninth day of Noah's flood as to raise the cry of persecution now.

But why are our liberties considered safer in the hands of men who reject Christ, or in the hands of men who are unwilling to give him a place in political councils, than in the hands of men who hold that he is Lord of all and should be so acknowledged? It is commonly thought that liberty consists in the privilege of doing about as one pleases without running any risk of being interfered with by the civil government. But this is wholly wrong. Unrestrained liberty is not liberty. It is the destruction of liberty, for uncontrolled power in the hands of the wicked results in the wrecking of all the rights of the weak and helpless. There must be some standard whereby rights and liberty are to be determined. Christ's law is the one standard whereby this can be done.

ENGLAND'S HANDICAP

From reliable British sources we learn that England is badly handicapped in the present struggle with Germany. It may be that her allies are handicapped in a measure from the same causes, but it seems that England in a very special sense and to a very serious degree is suffering and her chances of victory greatly diminished.

Frequently within the past few weeks it has been reported that the British army is short of ammunition. One writer says, "Since before Christmas it has been known that the production of war material was falling short of the demand. Notwithstanding the dislocation of business, and the cutting off of the demand for certain commodities, the requirements of our own Government for the supply of the Army and Navy and the military demands of our Allies have been so enormous that there has seldom been so little unemployment in the United Kingdom." This is the point where the weakness of England in the present struggle becomes manifest to the eyes of those who study the progress of the war. The British army is often short of shells. An army without ammunition is powerless.

But why is there a scarcity of ammunition? The answer given by those who know is "drink." Mr. Lloyd George, Chancellor of the Exchequer, said to a deputation from the Shipbuilding Employers' Association, that England had to fight three enemies, "Germany, Austria, and drink, and the greatest of these is drink." Drink, he declared is doing Britain more harm than all the German submarines. Lord Kitchener in milder terms gives expression to the same belief. He declares that the output of arms and ammunition is not equal to the necessities of the army, and that in many cases the cause of failure is drink. To determine the correctness of this charge, an investigation was made as to the reasons for loss of time in the establishments for the manufacture of arms and ammunition. Orders were given which were to be filled at specified dates. The orders were not filled at the times specified, and the reason assigned was, loss of time on the part of workmen. It was found that eighty per cent. of the avoidable loss of time was due to drink.

What is the British government doing to overcome the difficulty and to speed up her establishments for the production of the munitions of war? The King announced that he himself had given up all alcoholic liquors and issued orders against its consumption in the royal household. Lord Kitchener followed the King's example. But the government itself did nothing. A British magazine says that at this juncture "A swift and bold decision would have struck the imagination of the country, and would have been acquiesced in as a patriotic measure in a time of national sacrifice. In 1757 Parliament prohibited distillation, and Smollet testifies that 'the good and salutary effects of the prohibition were visible in every part of the United Kingdom.' In 1759 Parliament reconsidered the question, and the Parliamentary Committee reported that the restraint 'hath greatly contributed to the health, sobriety, and industry of the common people.' The prohibition was continued for another year. In 1796-97 Parliament again closed the distilleries to safeguard the food and means of the people. Why not do the same now?"

This reasoning is reinforced by a statement of the havoc wrought by drink. It is said that the casualties for Britain for eight months of the war, the greatest in all history, are 140,000, of whom 30,000 have been killed. But in times of peace drink kills more than 30,000 in eight months.

Why is the British government so slow to move in this crisis? Looking at the whole situation from our side of the Atlantic, it seems to us that while many of the leaders have from the first realized the gravity of the situation they have failed to arouse the masses of the British people to any thing like a realization of the danger and the duty of the hour. At all events they seem unwilling to make those sacrifices which patriotism requires in a crisis like this.

Another matter by which the situation is complicated is the fact that the British government derives an enormous income from the drink traffic. This amounts to about $175,000,000. In addition to all this, many of those in high places, even many of the clergy, hold stock in breweries and distilleries, and are unwilling to have the government do anything whereby dividends would be cut off or diminished.

The writer of the article in the magazine quoted from above closes his discussion with these words. "God may in his providence be saying to Britain: 'You would not put away drink because of the crime, cruelty, misery, disease, and death that it brings; you would not show pity to its poor victims for their own sake; now I will compel you, at least for a season, to arrest this deadly traffic for the sake of obtaining munitions of war with which to fight your enemies.' To all the arguments that can be presented to thinking men for the abolition of the drink traffic the present dreadful war adds another which is nothing short of self-preservation and the hastening of victory. Will the Government and Parliament do their duty by the nation? Will they do what would be pleasing to the Lord?"

This line of reasoning should have weight with those nations and governments which are not engaged in the war. Drink is destructive of the powers of nations, not only in times of war, but also in times of peace.

CHRISTIAN CO-OPERATION IN POLITICAL REFORM

Last month in discussing the problem of the church and social service we reached the conclusion that in all such work there should be co-operation among the Christian forces if the full measure of success is to be attained. This co-operation must be not only between the various Christian churches as such but also between the churches and associations of Christian citizens. The problem as to the method of such co-operation was left over for consideration this month.

It is cause for profound gratitude that the various churches of our land are waking up to a sense of their obligation in the sphere of social and political life. The organization of the Federal Council of Churches, and especially the organization by that Council of various Commissions, such as the Commission on Christian Education, the Commission on Temperance, the Commission on Peace and Arbitration, and some others, give evidence of a lively sense of obligation in the social and political sphere.

While this movement furnishes the needed facilities for the kind of co-operation that is most needed it is a question whether in all respects the wisest and best course for securing that co-operation has been adopted. In fact it is a question whether such co-operation is even sought or desired by the Federal Council and its various Commissions. It looks to some keen-eyed critics of the Council that the purpose is to secure co-operation among the churches in the accomplishment of reform in the political sphere even beyond the proper boundaries of church activity. In truth it seems that having wakened up to its responsibilities in this matter the churches think that the whole burden of political reform rests upon them, and the question of co-operation by the churches with associations of citizens is not even considered. It seems therefore that some of the things done by the Federal Council are examples, not of the proper, but of the improper method of co-operation. A few illustrations will make our meaning clear. The Commission on Christian Education does not contemplate the lifting of the standard of such education in the public schools themselves, makes no

mention in its last report of the retention of the Bible in the public schools, offers no suggestion as to co-operation with the various agencies at work in behalf of these things, but merely proposes that the churches ask the school authorities to excuse the children from regular school work one-half day each week that they may attend their respective church schools for religious instruction and that credit be given by the public school teachers for such work. As we have pointed out in former discussions this shows a mistaken view of the educational problem. It indicates that those who compose this commission hold to the mistaken view that the entire responsibility for religious training rests with the church. It has been pointed out by certain critics that the whole matter of large and expensive Commissions has been overdone by the Council and that in the case of a number of them the Council is carrying the federated churches too far into the field of politics. Especially has it been objected that the appointment of a quasi-political agent at Washington is objectionable. This does not mean that no one should be at Washington to look after legislation in behalf of the moral uplift of the country, but it is doubted whether such agent should be appointed by any church or all the churches combined. His work is political and he should represent, not the churches as such, but Christian citizens as such. In our effort therefore to discover a proper plan of co-operation between the churches and Christian citizens our first proposition is of a negative character. The churches must not assume that the whole burden of reform rests upon them. No such association as the Federal Council of Churches should assume that the whole burden rests upon it. Such an association is merely a voluntary association of churches and may not properly undertake any work that a single denomination might not do. In our judgment there has been a vast deal of unwarranted criticism passed upon the church for her neglect of duty. Doubtless there has been neglect, but according to some critics she ought to have undertaken the whole work of reform, even to the extent of entering the political realm and doing things that lie wholly beyond her proper sphere of activity.

It will help to clear up this whole question if we can determine with a good degree of accuracy the real function and field of the church. As we understand it the church is God's prophet to the human family. The word prophet simply designates one who is the spokesman for another. Aaron was to be Moses' prophet in carrying God's message to Israel. The word does not mean foretelling primarily, but fortelling. The church is commissioned to announce to men the whole counsel of God as set forth in the Scriptures. She gets no further direct revelations from God since the whole plan of salvation for the world has been wrought out and revealed. But there is constant need of the setting forth of this plan so that individuals, communities and nations may know what God requires of them if they are to receive his favor.

In unfolding still further this idea there are a number of things that may be enumerated as pertaining to the prophetic function of the church. It will of course include the proclamation from the pulpit of the whole truth of God as revealed in the Scriptures, both that which relates to the salvation of

individuals and that which relates to the salvation of nations. It will include also the declaration of this truth by ecclesiastical assemblies and by federal councils of whatever churches may voluntarily combine for more effective work. In all such deliverances it is the duty of the church to declare the moral and religious obligations of both individuals and nations. It is proper therefore for the church to lay before nations and governments in the form of petitions their obligations to God and His law. This ought to be done in the case of every moral issue that arises in the political sphere.

Before going further in defining the prophetic function of the church it might be wise to say a word about the moral obligations of the state and of Christian citizens in the political realm. It is clear that when the church in fulfilment of its prophetic function sets forth the claims of God upon the nation it is incumbent upon the nation to respond and to square itself with those claims. But it ought to be clear to any mind that thinks accurately that this response must be made by the people acting politically and not ecclesiastically. Even though the people who compose the state are largely or even wholly the same as those who compose the church they act ecclesiastically when performing the prophetic function and politically when responding to the call of the prophet and when adjusting politics with the divine law.

But suppose there is failure on the part of the nation and the government to heed the call of God made through the church. Suppose politics are largely in the hands of a secular class who take no interest in such things. Suppose still further that there are fundamental defects in the organic law of the nation so that it is impossible for many Christian citizens to use conscientiously the ordinary political machinery for reform purposes. Here are sufficient reasons for a voluntary reform association whose fundamental principles are identical with those which the civil government itself should embody and put into practice.

The practical question now arises as to the method of co-operation by the church with such a voluntary reform association. If our politics were such as to make such an association needless co-operation would necessarily be between the church and the state in the effort to advance the kingdom of God by the uplifting of humanity. But there has always been difficulty in adjusting the relations of these two institutions. The various forms of union of church and state are the result of the effort to find out how they might properly co-operate. The complete separation of church and state in this country is the result of a similar effort. Discarding all the old solutions of the problem we in this country have declared that there shall be no organic union of church and state. But this does not solve the problem of co-operation. It only announces negatively what the relation shall not be. As shown above the church as God's prophet to the nation is within its rights when it announces the obligations resting upon nations and petitions civil governments to take steps to bring constitutions, laws and administrations into harmony with the divine will. But here are the great fundamental principles of Christian civil government which are not embodied in the nation's organic law, but are embodied in the constitution of the National Reform Association. This association is com-

posed of Christian citizens who are convinced of the fundamental importance of these principles and of the impossibility of adequately propagating them through the usual political agencies. Hence the formation of the voluntary reform association. What should the church do with respect to this association? In our judgment the answer is not difficult. That answer may be stated as follows: (1). The church should make recognition of this association as holding the very political principles which she herself advocates and which the state should embody in its organic law. (2). The church should pass resolutions of approval of its work and encourage all its members to co-operate with it. (3). The church should point out the various methods whereby this co-operation should be carried on, such as aiding in the campaign of education in the Christian principles of civil government, attending meetings and conventions, circulating literature, attending hearings before congressional committees in behalf of the amendment and circulating petitions in behalf of the same, and contributing for the financial support of the work. In these days when all Christian work is done systematically and the effort made to persuade all Christians to give at least a tenth of their income to the Lord, these suggestions are not complete without the designation of a sum which the members of each church should contribute for this cause.

If these suggestions are acted upon all confusion as to the proper sphere of the church will be avoided. It will no longer be subject to criticism for neglecting its social and political duty, and it will not be open to the charge of attempting to enter the political sphere and to perform political work to which Christ has not appointed it. A proper distinction will be drawn between political and ecclesiastical functions and Christian people will be instructed by the church as to their obligations in both spheres of activity. Reform work will be carried forward with far greater energy, skill and efficiency. Co-operation between the ecclesiastical and civil agencies will thus be effected in a way that should give satisfaction to all.

THE RIGHT TO VOTE

Next fall the question of the extension of the right to vote to women will be voted on by the electors of Massachusetts, New Jersey, New York and Pennsylvania. The people, both men and women, in these states are entering upon the struggle with a high degree of interest and even enthusiasm. Literature is issued dealing with various phases of the problem and public meetings are already being held for the purpose of persuading voters to line up on the one side or the other.

One of the peculiar and almost unaccountable features of the campaign is the formation of associations of women in opposition to the proposed constitutional amendments whereby the right to vote will be extended to the female sex. It is easy to account for the opposition of certain classes of women, but not all. The wives and daughters of those engaged in the liquor business, if they are in sympathy with their husbands and fathers, will doubtless oppose the measure because a larger percentage of the votes of women will be cast against the liquor traffic than of the votes of men. There is another class of women whose op-

position can easily be accounted for. They belong to the easy-going, pleasure-loving class who do not care to assume any burden or responsibility and who shrink therefore from the political burden which would be laid upon them if women are allowed to vote. But why women do not wish the ballot who profess a deep interest in public affairs, who wish better laws for the protection of the home and of those institutions which are essential to the public welfare, and who desire the suppression of those evils which menace both home and country, is beyond our powers of comprehension.

There are certain fundamental considerations not often presented in the popular discussions of this subject to which we now invite attention. We wish to consider the right to vote in its various aspects. First of all it is necessary to determine the nature of the right to vote. That it is a right of some kind will be generally agreed. Most of those who enjoy this privilege consider it a right which should be protected. Many of those who are pleading in behalf of votes for women speak of it as a right, and hold that women are wronged by withholding the ballot from them.

Our rights do not all belong to the same class. They may be classified according to the sphere and the relation in which they are enjoyed. There are rights which belong to us as individuals, as members of the human family, as members of individual households, as members of some Christian church, as engaged in some lawful pursuit, as members of the civil commonwealth. Some of our rights in these different spheres are natural. That is, they belong to us according to the laws of nature as they govern the human family. Among these are the right to life, liberty, property, and so forth. These rights are indefeasible and inalienable except for crime. Even the right to live may be forfeited for the crime of murder or treason. The right to vote is not a natural right. If it were it would belong to every individual old and young, and could be forfeited only for crime. Some other rights belong to certain ones by reason of some conventional arrangement. For example, to carry on any enterprise systematically some are chosen to office under established rules and regulations. There are rights as well as duties pertaining to such positions. Is the right to vote merely a matter of conventional arrangement? Is there a power somewhere that can determine arbitrarily who shall have the right and who shall not? In our judgment there is no such power, and the right to vote is not a mere conventional right. While the right to vote must be determined by some power, there must be some rule by which this is to be done. And we have the right to inquire whether those who now seem to be entrusted with this power came by it properly and use it justly.

The right to vote is properly designated a political right. By this is meant that voting is a political act, done in the political sphere by a member of the political body. It is a right which is possessed by virtue of our political relations. It follows therefore that there must be some qualification for its exercise. There must be some measure of understanding and appreciation of those political relations. By fixing on the age of twenty-one for the home born, and by requiring all adult immigrants to be in this country five years before the right can be enjoyed, our

government has aimed to safeguard public interests. By denying the right to criminals the safety of the public interests are still further guarded. That the right to vote is a political right will not be questioned by any discerning mind.

The question now arises, Who may be accorded this right? The answer to this question requires us to get down to fundamental principles. It is necessary to repeat certain truths presented last month. The nation viewed as a body politic is clothed by God with sovereign political authority. The individual citizen is not a sovereign but the nation as a whole is. There are various ways whereby the sovereignty of the nation is exercised. One of these ways is through the ballot box. No one vote is sovereign, but the majority vote is. All the people of a country, men, women and children, belong to the national society. They belong there by the law of nature. If the right to vote were a natural right they would all have the right to vote simply because they belong by nature to the national society. The right to vote would belong to them the same as the right to life, liberty and property. Even infants would then possess the right. But while mere membership in the national body does not give us the right to vote it renders us eligible to the enjoyment of that right. Since children belong to that body they are eligible to the right to vote when the proper time comes. Since women belong to that body they are just as eligible to the right to vote as are the men. It is necessary to show reason why this right should not be accorded to women if it is to be withheld. It is easy to see why it should be withheld from children till they have reached an age when they can use it with discretion. It is easy to see why aliens shall be required to live in the country five years before they are allowed to vote. It is also plain that criminals should be deprived of this right. But it is not easy to see why it should be withheld from woman. Such reasons as those advanced by Cardinal Gibbon, namely, that it would take away her charm, her womanly qualities and so forth, are without force. There is something wrong with our politics if that is the case. And if politics would have these debasing effects on women certainly men are not immune. What is needed is not to safeguard the women by withholding from them the right to vote but to reform our politics, and to give women a share in this work of reformation.

In addition to this proof based on true political science there is another which is both Scriptural and scientific. Man was made in the image of God, not merely the masculine, but also the feminine part of the race. To man was granted dominion. In fact this is part of the original endowment whereby man's likeness to God is manifested. Dominion was originally given not merely to the male section of the race but also to the female. After the fall of man it was declared that part of the penalty that would fall upon woman would be the tyrannical usurpation of authority by man over woman. All this can be verified by the Scriptures. (Genesis 1:28; 2:18, 23; 3:16).

Jesus Christ came into the world to remove the curse of the fall. It is everywhere recognized that the heaviest part of the curse has fallen upon women. It is also well known that this is largely because of the tyrannical exercise of authority by

men. To oppose the granting to women of the right to vote involves a number of very heinous infractions of the divine Word. It denies to women a part of what is involved in the image of God, namely, dominion. It says in substance that man possesses that image in a higher measure than woman. It is an infraction of the law involved in the original grant of authority which was made to man as such without regard to sex. It takes the penalty pronounced upon woman as though it were a law which man is bound to execute. It says in substance, a portion of the penalty of woman for her share in the fall is that she shall be ruled over by the male part of humanity and that it is our duty to see that this is carried out. Moreover, such a theory annuls as far as it can the beneficial effects of the work of Christ. He came to remove the curse. Denial of the right to women to vote says in substance that we must see to it that the curse in so far as it still remains shall continue. We men must keep political authority in our own hands and make all the laws pertaining to the home, to property, to peace and war, and many other matters, and perpetuate by law those regulations whereby women have been oppressed for many thousands of years. All this is heathenish and in direct opposition to the principles of Christianity.

Only a word need be added as to the manner in which those who now have the right to vote and to determine all these questions obtained it. As the human family increased national society developed according to the law ordained by God. Authority was exercised by men because of their position, physical power, and the natural inclination to do the very things declared in the curse would be done. There has been a long process of change, and the granting of the right to vote to women is only a part of the process which goes on under the influence of the gospel.

Special Articles

THE ECONOMIC EQUIVALENT OF VICE

Henry Collin Minton, LL.D.

A few months ago a young man said to me, half in banter and half in earnest, that the matter of temperance was only a matter of economics. This is a very easy and alluring generalization, but it is very sophomoric. It is a rash venture. It amounts to saying that an act or habit is morally right because it is economically good, and that if what we call morally good did not pay, if it were economically bad, it would, for that very reason, cease to be morally good. The young man would have stated a great truth if he had only omitted the word 'only'. As it was, he gave me a very cheap and shallow philosophy, and a very dangerous one, too.

I suppose it would be very interesting to have a satisfactory definition of vice. I wonder how this would do as an attempt: vice is whatever breaks the ideal. It may be individual or social; it may be public or private, although these may come to the same thing in the end. Is not every private

vice indirectly social? Every citizen owes society his best, and if he indulges in a personal vice which reduces that best, then society is the loser by so much, and his private vice is a social loss. A man buys a jug of whiskey and goes off for a fortnight's drunken revelry in a lonely hermit's cabin; but he has robbed the community of the positive service which he owed to it, and his solitary vice has its social significance.

The same act may be viewed in different aspects. It may be a sin or a crime or a vice, or an injury to another —what the lawyers call a 'tort'. "Thou shalt not bear false witness against thy neighbor." Lying is a sin, for it violates God's law. It is a crime because it violates the statutes against slander. It is a tort for it injures the person lied about. And it is a vice, for the liar is a departure from the ideal man who never lies. So with murder and stealing and the rest. A sin is not always a crime because God's law and man's law are not always the same. In early Rome Christianity was a **Religio Illicita**—an unlawful religion. There is often a wide difference between legal right and moral right.

The Bible teaches that the "Wages of sin is death." These wages are not always promptly paid. A man who is paid by the day gets wages, while the man who is employed by the month or the year is on a salary. Whether it comes as wages or as salary, sin is sure pay. The Judgment Day will square the accounts. The German proverb says that every day is Doomsday; and a great philosopher said "the history of the world is the judgment of the world."

The present great world-war in Europe is teaching the economic equivalents of virtue and vice. All Europe is aiming for the maximun of efficiency. Efficiency accomplishes the largest results with smallest expenditures. It utilizes all by-products; it minimizes waste and conserves the results. Efficiency is always relative. What is most efficient for one thing may be most worthless for another. Europe wants war-efficiency just now. Its aim is not building but destroying; not raising the sick but killing the strong; not blessing but blighting. Every kind of labor, peaceful, industrial, commercial must be turned to military account.

Even along this line of prostituting all service to purposes of killing and carnage, they are learning the **economic value of temperance.** Whatever weakens the man for war, correspondingly weakens the war-strength of the nation. I read the other day that the economic equivalent of sickness among the workingmen of this country is $750,000,000 a year. Russia aimed at efficiency and found that vodka reduced it and so the Tzar prohibited vodka. France found that absinthe reduced the efficiency of the French soldiery and accordingly absinthe was abolished. Even Germany places its efficiency above beer. Great Britain wavers, but she is learning that she must put her country above her toddy, if she is to win in her great life-and-death struggle. It is a hard lesson to learn but she must learn it; and David Lloyd George has said that of her three great enemies, Germany, Austria and Drink, Drink is the strongest and deadliest of the three.

Modern civilization is a very complex thing. The industrial activities of a country are a very necessary part of its war-efficiency. The grimy workman

in his shop is as necessary in war as the titled general in command or the private hero in the trenches.

The ecomonic value of temperance, both in principle and in practice, is being demonstrated on a vast world-scale to-day. The drink problem is one of the most vitally determining factors in the great conflict. National vigor and efficiency wait upon individual vigor and efficiency and these are shown to all the world to be the rewards of virtue and not of vice, of temperance and not intemperance.

The nation that conquers on the gory field of Mars is the nation that is strong; strength is the reward of virtue, and victory perches on the banner of temperance.

The demonstration of this truth is one of the brightest silver linings of the angry war-cloud which hangs low over all the world to-day. And the world will not soon forget it. The economic side of temperance is only one side; it is not the only side, nor the largest side, but it is a side, and while preachers have been preaching about it, and reformers have been fighting its foes, there are those who will be impressed by its hard economic side as they would be by no other.

Rome was great in her prime, but the Imperial State became honeycombed with vice, rotten in her reveries, and palsied with the deadly inertia of her rich luxuries until, with ever-softening fibre, and with ever-accelerated speed, Rome became decadent, and descending the scale of her national virility, at last she ingloriously fell.

God's Law of right is man's way to victory. "Be sure your sin will find you out." The more far-sighted is our view of the economically good, the more clearly will we see that not might is right, but in the long run, right is might. In the end wickedness rather than, as some men say, weakness is wickedness. Moral vice is economically vicious. Sin never pays except in the poisoned coin of its own sure wages, and the men who will be strongest in shaping the destinies of the Kingdom of this world are the men who are most careful to obey the laws of the kingdom of God.

Trenton, N. J.

THE CHILD AND THE COMMUNITY

By Ben B. Lindsey

It would be only a truism to say that the institutions chiefly responsible for the child are the home, school and church. I do not pretend to name them in the respective order of their responsibility; each has its peculiar part in shaping the character of the child, and the childhood of the nation would be almost hopeless without the co-operation and the work of these three institutions. But none of them, especially in modern city life, can do their full duty to the child without the help of the community itself. The home and the church especially will be constantly hampered in their work if the community permits to flourish in its midst those temptations so peculiarly fatal to its youth; or if it fails to support and place in the way of the child such wholesome activities as the Y. M. C. A., the Boy Scouts, public playgrounds and bathing places well supervised. The community must wage ceaseless warfare against the public pool room, the wine room, cigarette and tobacco evil, and those

lounging places and hangouts for idlers and dawdlers about cigar stands, pool rooms and bowling alleys. It must regulate its street trades and messenger service, for unregulated they become one of the chief contributors to delinquency and crime. It owes it to the child to place a strict censorship upon the kind of amusements that are constantly held out through questionable moving picture shows, cheap theatres and the like. In place of these it must furnish wholesome amusements. It can never do too much in the way of furnishing well supervised playgrounds. If the child hasn't a decent place to go it is almost sure to find a place that is not decent.

In a large city recently, with an inspector, I visited in one street three places of public amusement. One was a cheap vaudeville house, in front of which were flashy bill boards announcing "The Diving Mermaids." The posters presented photographs of young girls just about as nude as they could be without violating statute or ordinances concerning decency, if indeed they did not violate them all. The place was jammed principally with young people. They shouted approval at the antics of young women absolutely nude from waist to feet in the pretended exhibition of fancy diving. In one of the leading theatres the same night was a musical comedy which had the same kind of sex appeal in a different form and with a different kind of excuse to "put it over." The place was also packed, mostly with young people representing the contending football teams of two popular high schools. The nearer the young women taking part approached a state of nudity the greater the delight of the young people. Has it ever occurred to the average community that it is thus fostering, encouraging and contributing to many of the sex offenses that are constantly brought to the attention of the children's courts. That kind of appeal in the large communities, especially without the antidote of wholesome recreation, makes the community itself the chief culprit when trouble comes. In nearly every large community the temptations to its child life to sin are constantly on the increase. Moving picture shows that might, if properly conducted, be educational and helpful, seem to vie with each other in approaching as nearly as the laws will permit that kind of risque appeal to morbidness, sex or abnormal excitement. The only safeguard upon which we can rely is that kind of Christian training that makes for strong character. This must come through Christian homes and churches. Here is our chief dependence. Laws seem to be powerless to check the ever increasing demand for maddening amusement that is reaching out to claim the child, the youth of the community, for its toll. In one city of 200,000 people, only recently, a record was kept of the number of children attending moving picture shows. Over 100,000 paid admissions were collected each month from children under sixteen years of age.

Wise parents would not think of permitting their children's physical health to be injured by the indiscriminate partaking of food in strange places, doled out by food adulterers and poisoners indiscriminately without supervision or inspection. Yet, when it comes to the morals of the child, its everlasting soul, this sort of thing is going on in most of the communities in this country. And there is seldom any

effective effort at wise or reasonable regulation. The community therefore that fails to provide the most rigid kind of inspection for its places of amusement is false to its children. If it fails in this duty how can it have the face to prosecute the child after its mind is poisoned and it is recruited to the criminal classes.

One of the greatest gains for the child is that which comes thru the conversion of the community to its duty toward the child. It had always been a theory of mine, for example, in the early fights for public playgrounds and public baths, that when the first appropriation came for these things, when the city authorities intrusted with the money and power of the people to establish them took the first step, made the first appropriation, built the first playground, the first natatorium, nine-tenths of the work was done. After that it was only a question of the momentum gained thru the force of the principle finally accepted. I have not been disappointed in this theory; on the contrary it has been more than demonstrated in my own community, and I believe in other communities. There was a time when we had to go before the Park Board with statistics in an appeal to the pocketbook to show how it had cost this city and county $40,000 in one year for prosecutions of juveniles in courts and their care in institutions, largely because the community had failed in its duty toward the child. There were at that time no public playgrounds, no natatoriums, and complaints of juvenile lawlessness were constant. The police were burdened with complaints against the naked little kids in every convenient puddle, swimming-hole, or wading-place in the city. In the early days of our court we let the little boys in scanty attire bathe in the fountain pools in our court-house yard on the theory that a community which could afford thousands of dollars every year in maintenance and decoration of aluminum nymphs and statues of nude women sporting themselves in expensive artificial showers, could at least provide something of the kind for needy flesh and blood that clothed the human souls of its future citizens. People would come for blocks out of their way to gaze upon the half-clad youngsters, who were so much more shocking than the naked statues that never drew a protest; and upon their complaint the police would chase the dripping live-nymphs, who not only didn't have to be brought to our court, but took refuge there, assured of protection. In those days it was hard to make the dullminded understand the value of an heroic effort to arouse the community to its responsibility for the child and the natural normal pleasures of the child that, unless permitted a natural outlet, are sure to express themselves in lawlessness. But the lesson worked. The same city government that first pooh-poohed our demands responded to the demands of public education, that came with public agitation. We soon had grounds and the public baths. Before they were educated, before they felt the pressure of public sentiment (which is only public education), they were as dense as they were dumb to such appeals.

Juvenile lawlessness either ceased or materially decreased just in proportion as the community awoke to its own culpability, to its own part in the lawlessness of which it had complained and which it sought in the past to

place alone upon the shoulders of the child.

In short, even at the expense of seeming to overlook the child's part in the case, what we did was to indict before the bar of Justice the community as a whole and that individual who thru selfishness or ignorance, and sometimes viciousness, was an infinitely more important person to be proceeded against than the child brought dripping from the public fountains by the policeman or deprived of his play in the neighborhood without a playground. Frequently there is in the complaint of the neighbor, who saw in the breaking of a window only juvenile lawlessness, mere personal selfishness and a disinclination to bear some burdens in trying to square the God-given rights of the child with the difficulties of modern community life.

If the child in the community is to have justice and the community itself is to be most relieved of those annoyances that come from the misdirected energy or natural instincts of youth, the individuals composing the community must be educated to a better understanding of the rights of childhood and be willing to protect those rights. Most cases of so-called juvenile lawlessness in communities are merely cases of juvenile naturalness misunderstood or misdirected.

All the courts or probation schemes on earth can never effectively correct the faults of the child so long as there remain the faults of those who deal with children in homes, in schools, in neighborhoods—in the community itself. There can be no court, no institution, for the protection of the community against the faults of children that is fair or just unless it carry with it powers for the protection of children against those who deal with them, and a part in the education of the community to its own responsibility for the child.

If the community is to assume a certain responsibility for the child it must exercise a certain supervision over the child, the parent, the citizen and the home. It must by wise laws, wisely enforced, see that the parent does not shirk, does not dodge, because purely in the interests of the homeless child or the child from the careless or helpless home it has to perform certain parental duties. This is being done by the contributory dependency and delinquency laws, and while somewhat new and poorly understood and enforced as yet, they bid fair to perform an important part in the solution of this great problem. But here, as everywhere, education offers our greatest hope for the future.

It is within much less than half a century that the community has been thoroughly aroused to its responsibility for the child, and I think we may safely assume that no more fundamental changes are possible in our present system of civilization and government than those that affect the home and the child, and the responsibility of the parent to the community for the child and the community to the child for itself.

Denver, Colo.

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STOP! Think of the obligation that rests upon the Christian citizens to publish a magazine devoted to the interests of Christian citizenship. This obligation is yours in part. Meet it by getting another subscriber to the Christian Statesman. Help add 5000 before the end of the year.

THE SOCIAL PROGRAM OF CHRISTIANITY

Prof. James D. Rankin, D.D.

The advent of Jesus was at a time when individuals were nothing and institutions were everything. Paganism was built around the idea that the individual existed for the state and was valuable only as he served it. This conception had culminated in the mightiest political despotism of human history. They called it Rome.

Out of this grew the idea of class distinction. The ruling class was superior to those ruled. All privileges were for the favored few and were unfelt in the lives of the toiling millions.

As organized by God the Hebrew nation was a theocracy based on the essential equality of men, but it had been conquered by the pagan conception and behind the walls of Jerusalem was enthroned an ecclesiastical despotism, the counterpart of Rome.

Against these, Jesus launched his Kingdom, built upon the value of the individual. He said that man was the child of God and, therefore, the most valuable thing in the universe; that earth was created to be his home and the church and state organized to be his servants, and were usurpers when they seized the throne. He swept away all social distinctions and taught that as children of God, all were gifted by nature with equal and inalienable rights. Then, a glorious sense of brotherhood crept into the minds of men and moved out over the earth like an advancing summer. Sometimes as quietly as the morning comes, as the harvest ripens, and sometimes in tumult and war this new idea moved down the centuries, enfranchising woman, imbuing the serf with a sense of his inherent nobility as a child of God, wresting the Magna Charta from tyrant hands, expressing itself in Constitutions and Bills of Rights, transferring sovereignty from the king to the people as expressed in representative government, thundering from the pulpits of Savonarola at Florence and Calvin at Geneva, and nailing its immortal theses to the cathedral door at Wittemberg, chanting its anthem of liberty above the wild sea at Plymouth Rock, writing itself in the Declaration of Independence and the Proclamation of Emancipation, pulsing in the spiritual revival of the seventeenth century and the missionary crusade of the nineteenth—mile-stones on the way to the time when

> "The war drum throbs no longer
> and the battle flags are furled
> In the parliament of men, the
> federation of the world."

The dominant expressions of Christ's idea in the twentieth century are the missionary movement and the rise of social democracy, culminating in our present industrial conflict. The latter is our present study.

The social idea of Jesus has reached a stage which should make every lover of man rejoice. Democracy is making thrones and awakening the masses and he is deaf who does not hear. The reign of the institution is going out and that of man is coming in. This is not something to lament but over which to exult. Like every great movement, it has in it the possibilities of good and of ill. Rightly controlled it will bring man to his own, uncontrolled it will bring disaster. The tyranny of the masses may be more despotic than that

of a single man. Remember the French Revolution.

The possibility of good and of evil is multiplied by the marvelous advance of material science. Steam and electricity harnessed by the inventive genius of man, have introduced a new civilization. With threads of steel, they have knit state to state and with the black shuttles of commerce have woven continent to continent. The methods of production and transportation have been revolutionized, earth's treasure-houses have been unlocked and unparalleled wealth has flowed in upon us. This machinery has made possible the massing of this wealth in a few hands. The country has been robbed of its people who have been massed about mill and mine. Thus new and potent instruments have been placed in our hands but whether for good or ill will depend upon the character of those who yield them. If properly controlled, this machinery will carry us into the millennium ere the twentieth century closes, but uncontrolled it will bring luxury, oppression, and social dissension—the swift forerunners of national decay. Already the good and the evil are in conflict and an ocean of unrest heaves and throbs beneath our national social life. Some point to socialism as the force which will solve the problem. They tell us if we will level conditions, all will be right. Socialism has much to commend it, but it is for perfect people and what we need is not a cult for perfect people but something that will control and direct imperfect people. This condition came from the social teachings of Jesus and only he can lead us safely to the end. It may be well to get clearly before us the underlying principles of his Social Program.

A Moral Foundation Must Underlie The Social Order

The Kingdom of God is, at bottom, a kingdom of righteousness. No social order can be just or stable without a moral base.

Such a foundation must commence with the spiritual regeneration of the individual. The thoughtful student of history will instantly note a marked distinction, at this point, between Jesus and other reformers. The latter concerned themselves entirely with results, while Jesus devotes himself, at first, to causes. The latter try to uplift society by demanding larger wages, better environment, good amusement; Jesus goes back of this to the character of the people. He saw that a perfect social state could not be created from imperfect people. You cannot build a marble house out of mud. There have been many civilizations in the world—the Assyrian, Egyptian, Grecian, Roman, Arabian—but all had one defect, they could not change the character of the people constituting them. Social conditions will never be right until the people are right. Change the atoms and you change the mass. Perfect the parts and the whole will be complete. Since the days of the French Revolution, the world has been deluged with proposed millenniums ranging all the way from the annihilation of the individual to the wildest anarchy. These schemes run smoothly on paper but fail in practice because they ignore individual character which is the fountain of social order. He who seeks a remedy for social ills in any mechanical scheme errs by the whole diameter of human nature. Society morally wrong cannot be righted by machinery. The forces that regenerate men are spiritual not material.

From regenerated individuals, we build transformed states. The soul of reform is the reform of the soul.

But Jesus knew that transformed individuals would require a transformed social structure through which to live their changed conceptions of human relations and, therefore, he laid down laws for the corporate body as well as for the individual.

The teachings of Jesus are largely social, a fact that has been strangely overlooked. Doctor Parkhurst expresses it in his characteristic way: "God and one man can make any other religion but it requires God and two men to make Christianity." To understand the teachings of Jesus, we must keep in mind their historical background. He came not to destroy but to fulfill. His teachings centered in "The Kingdom of God" and took color from the prophetic conception. The prophets were statesmen, not preachers. Their teachings were almost entirely social. Their social ideal was the Theocracy which meant the complete penetration of the national life by religion. They thought of the nation as a great personality responsible to God for its conduct, rewarded for good, punished for evil. Their great value to mankind arose from the fact that their messages were not personal opinions but inspired proclamations. They stood amid the riot and luxury of nations, reading the gleaming messages of God, written on battle-fields and in banquet halls. They described the mightiest empires of their day as phantoms marching to the tomb because they oppressed the poor and dealt unrighteously with the weak. The Book of Kings is an illustration. It flashes before us the whole sweep of Jewish history, like the moving pictures of today, holding each just long enough to announce "This King did right in the sight of the Lord and the kingdom was strengthened; this one did wrong and the kingdom was weakened." The prophets sleep but their message is the philosophy of history. History masses itself into arguments and builds itself into demonstrations of this principle. There is a moral gravitation which changes to eternal granite every upright structure and pulls down every leaning tower. The nation that forgets the eternal distinction between right and wrong is travelling to its tomb. Civilization must be built upon moral granite. National stability inheres in national virtue. For six thousand years, they have tried to build enduring empires on Godless foundations. It has been no hurried trial. They have lacked no human help. Solon, Pythagaros and Lycurgus have given laws; Alexander, Caesar and Napoleon have builded empires; what intellect could devise has been achieved; what strength could do has been done; mind and muscle have done their best but all in vain. Nothing propped with wrong is eternal.

The social teachings of Jesus were never more needed than now. The ascendence of physical science, the political enfranchisement of the masses, the universal spread of education, the vast aggregation of wealth, the combination of labor, these and other causes are creating difficulties greater than our fathers ever knew. We travel farther in an hour than our fathers did in a day; we call up "Central" and talk with customers two thousand miles away; we send our messages by lightning and grumble because we cannot travel by the same route and take our

chance of breathing on the way. But the vital thing is not the speed with which we travel but the errand on which we go, not the distance we talk but what we say. The telegraph, the telephone, "The Twentieth Century Limited," The Greyhounds of the Atlantic, the colossal wealth piled up in mine and bank are as potent for evil as for good. What avails it to yoke steam to our wagon if black care still sits beside the driver? What avails it to wing our thoughts with lightning if they are no better than before? I am not decrying this material machinery —I glory in it—I am pleading for a spiritual control that will make it the chariot in which Jesus Christ will ride forth to the conquest of the world.

Twenty-five years ago, Professor Sumner of Yale, speaking from an economic standpoint, declared it to be the chief duty of the hour to call out the moral reserves in order to check the growing perils of our material civilization. They called him a pessimist then, a prophet now. It is imperative that this material civilization be controlled by moral force. Its value without this may well be questioned. The crumbling marbles of the Parthenon looking down on the degraded descendants of Socrates and Plato, and the guillotine following hard on the age of Louis XVI speaks in unmistakable terms of the folly of divorcing culture and religion. Carrol D. Wright, the labor leader, said that the industrial problem is simply a question of ethics. It is short-sighted to work for the transformation of the individual and neglect his environment. That is to fight like the Indian who looks for heads to shoot at rather than strategic points to seize. You cannot care for the soul and neglect the things that mould the soul. It is folly to claim a man for God and then be indifferent to the death-traps that are planted in his path. Men cannot be healthy in a swamp, physical or moral. Social oppression must be curbed by social restriction. In a book written by Lord Beaconsfield almost half a century ago, he sends one of his characters to the far East to find a cure for the social and political ills of Europe. At Sinai where the law was given he prayed for light, and as he prayed he passed into a trance and saw the genius of Christianity hovering over the nations and heard these words from its lips: "The brotherhood of the race through the sovereignty of God."

One of our great artists has given us the same idea. The scene is in Egypt. In the center is a sphynx. Around it stretched the sandy wastes and above it the stars keep mid-night watch. In its shadow, the beast that carried Mary and the child is feeding. At its base, Joseph lives wrapped in his rough cloak. In its great stony arms, Mary and the child sleep and the sphynx lifts its radiant eyes to the stars with a look that seems to say: "The riddle which I have been propounding at the gates of the future through all the centuries has been answered." This child is the solution to all the problems I have puzzled over. There was a deep philosophy in the artist's conception. In that child, all future civilization was wrapped up like unborn forests in an acorn's cup and out of him is yet to unfold in greater glory. Tides of civilization and revolution have flowed from him producing all that is best in human history. His spirit has penetrated civil society infusing into it the idea of

justice, redressing social wrongs and lifting the masses to a higher plane of life. You cannot rub out history. The battle for human rights has been fought by the program of Christ. From him came the forces that have been doing battle with injustice, falsehood and error, and he is the only one who can solve the problems which are now agitating the world. He, who has led the footsteps of the rising democracy, is the only one who can guide it through the future.

II. The Second Characteristic of Christ's Social Program was the Championship of the Weak.

His inaugural address concerned itself almost wholly with the purposed uplift of the poor and the emancipation of the oppressed. It was given in the symbolism of the Hebrew year of jubilee, thus bringing its underlying principles over into the social order he was establishing. The Hebrew system was very jealous of the rights of the weaker classes. This dominant trait reacted on their theology so that the championship of the poor became one of the most conspicuous traits of their God. He was called the husband of the widow, the father of the orphan, and the protector of the stranger,—the representatives of the helpless classes. The manhood of the poor was more sacred than the property of the rich. The prophets were always the champions of the poor. The twin evils against which they launched their thunderbolts were injustice and oppression. Their land laws were significant. At the conquest, the land was divided among the people and secured to the family through all generations by regulations centering in the year of jubilee. They might lease but could never sell their homes. The purpose was to equalize social conditions by securing the perpetuity of the land in small holdings and preventing the accumulation of large estates. The bitterest invectives of the prophets were hurled against the land hunger of the rich. By bringing these principles over into his program as its guiding spirit, he laid it forever upon his followers. His whole ministry italicised this principle and his apostles were quick to follow him. Before their eyes as before his, social distinction fell away and the man stood forth.

Of course, equality of condition is an ideal impossible of attainment. Men are differently endowed. Brain and brawn will count. Industry will be rewarded and indolence punished, but so far as law and social usage can make it, all should have an equal chance in the race of life and an equitable share of its rewards. We need emphasis upon this principle to-day. The industrial problem has become intense. That there are wrongs on both sides, every fair-minded person will admit. Demands are made upon the employer which are unjust. Organized labor is as selfish as organized capital. Many an employer pays more than the labor is worth and often conducts his business at a loss in order to give employment to those in need. Nevertheless, we must admit that the laboring classes do not receive an equitable share of the gains made in the industrial world. Under-paid labor is one of the darkest crimes of history. Boundless luxury over against half-fed labor is the dire spectre which has goaded the masses to madness on countless occasions. Unmeasured wealth cannot live side by side with gnawing poverty without creating hatred. Pale women and starving children in unhealthy factories

and sweat shops and cold attics cannot live contented under the shadow of splendid palaces and the role of rich equipage. The sobbing of starving children and the moan of hungry women cannot but bring down the curse of God upon the selfishness that rolls in unshared luxury. The spectacle of great corporations trampling law under foot and stealing millions, a part of which belongs to the people, cannot but produce madness. Alas, many of us are still under the sway of the pagan idea that the individual exists for the institution. We excuse in the institution what we forbid in the individual. We have yet to learn that what is wrong for the individual is wrong for the group of individuals. Stealing is robbery whether committed by a corporation or by a nation, as truly as when done by an individual. If it is wrong for the big boy to steal the small boy's dime, it is wrong for the strong nation to steal the weak nation's territory, wrong for the corporation to steal the laborer's just wage, wrong for a labor union to rob a non-union man of an opportunity to earn his bread. Christ's idea was that the stronger should serve the weaker, that the institution, whether nation or corporation, should serve the individual. Every corporation, every mine and mill, every store and bank, should be just so much machinery for the uplifting and the training of those employed by them.

Out of our social injustice has come the significant growth of socialism. It was called the storm cloud of the Nineteenth Century, it is darkening the heavens of the Twentieth Century. It is aided by the press and by an army of brilliant writers. Laveleye, author of two of the profoundest works yet produced on the subject, says that Europe is threatened with universal chaos and that America must either establish a more equitable division of property and produce or the end of democracy is near. He regards our condition as more critical than that of Europe because a republic based on the idea of human equality will not tolerate the contrasts that seem natural in a monarchy. The Russian Minister of the Interior said recently that the only thing that could save Europe from the blodiest revolution the sun ever looked on was the commandment of Jesus to love one another. Carlisle predicted that the struggle between the social classes in America would sweep the republic over Niagara. Herbert Spencer predicted that this struggle would drive us to a military despotism. Abraham Lincoln said that the growing power of corporations gave him more uneasiness than slavery had ever done. All ancient democracies were destroyed by a struggle between the rich and the poor.

With us, the solution of the problem is more difficult because the laboring classes profess greater intelligence in political power. Modern democracies will escape the fate of ancient ones only by a more equitable division of the products of toil. The present social system must end in the slavery of the weakest or in a truce of love, out of which shall emerge an industrial order ruled by equity. Our hope is in the program of Jesus. Huxley pronounced the Bible to be "The Magna Charta of the poor." They, who have an open Bible, cannot remain slaves; they, who close the Bible, cannot remain free. Let the program of Jesus prevail, let the institution serve the individual and out of our present

tumult will emerge a civilization in which privileges and burdens will be equitably distributed. Let his program rule and every error that confronts society, every peril that threatens our civilization, every storm cloud above the horizon will disappear. So deep flows the conflict that many cry out with fear. Not so he whose vision is clear enough to see behind the shifting panorama of history, behind the nations that rise and fall, behind the statesmen that live and die, behind the social unrest and the industrial strife, "God within the shadow keeping watch above his own."

III. The Church is the Executive of Christ to Secure the Application of His Social Teachings.

So long has she devoted herself to the individual and spiritual aspect of her mission that she has almost forgotten that she has a social errand. She was divinely appointed to unthrone injustice and enthrone righteousness and dare not shut her eyes when wrong is climbing to the throne or hold her peace when right is going to the wall. God's question to Cain is the master question of the ages and no man and no organization is at liberty to ignore it. The church is doing her divinely appointed work just as truly when trying to adjust the relations of men with each other as when leading a soul to the cross. She is the incarnation of the Christ spirit on earth and should be the first to challenge social injustice and strongest to rally the moral forces of the community against anything that threatens the rights of the weak. There is no sublimer conception of the church than that which conceives of her as standing among men bearing testimony against wrong, injustice and falsehood, never silent when she ought to speak, never neutral when right and wrong are battling and human interests are imperilled. She is a trustee of social righteousness and has no right to ignore the social struggles and controversies amid which her lot is cast. The sweatshop, the slums, the pauper, unhealthy tenement houses, exhausting hours of labor, drinking, and war must be swept away from the ascending path of humanity. The world owes every man and woman a fair chance and every boy and girl an opportunity and the church should lead the battle. Every movement for the protection of childhood and the defense of the weak must receive her aid. So far as class distinction goes, she knows no submerged tenth and no inflated four hundred. She stands for justice wherever it is found. She must support the employer when justice lies with him, and the employee when it is with him. And yet in a peculiar sense, she is the champion of the poor.

She must help to solve the problems and read the riddles of the age. The way is dark. Men are like

> "An infant crying in the night,
> An infant crying for light."

For what purpose did Christ promise her his abiding presence but to fit her to solve these problems and advance these reforms? Because she has been divinely appointed for this work, society has a right to demand her help. The immigrant is at our gates and that is her problem, rotten politics rule the town and that is her problem, the saloon and the brothel lay nets for her children and that is her problem, the girls in shop and store are not paid enough to live on and that is her problem.

Everywhere there is a growing demand that she grapple more ener-

getically with the industrial problem. The complaint is made that she is not measuring up to the needs of the hour and that other organizations are assuming the leadership which should be hers. There is both truth and lack of discrimination in the charge. In continental Europe, the State Churches which vastly over-shadow the others are under the domination of the ruling classes, and are against the movement of the masses. As a result, the laboring classes are deserting the church in appalling numbers. In France, the leadership of the movement for the betterment of the masses has passed to the labor unions, in Germany and Belgium, to the socialists, in Russia, the Agrarian movement is entirely outside the church. Professor Vandervelde, the most brilliant and scholarly of all socialistic leaders in Europe, says: "Slowly but surely, with the irresistible movement of a geological subsidence, faith is waning among the industrial workers and peasants. In Belgium, France and Germany, the workmen who follow no creed number millions." In Great Britain, the free churches are vastly stronger than in other parts of Europe and are a unit in favor of democracy. In America, the whole church is free from state control. Its ministers are chosen by the people instead of being appointed by the ruling classes, while the membership is largely made up of the masses. In the great forward movements of social democracy, the church is the acknowledged leader. In the present industrial struggle, there is a great awakening. Almost every denomination has its department of labor, but after we have said our best, we must acknowledge that the American church does not hold the position of leadership that is hers by right and obligation. She is unjustly judged by many. American workmen are deluged with the socialistic writings from Europe all breathing hostilities to the church. This is strengthened by a vast inflow of immigrants, saturated with the same hostility. These judge the church in America by that in Europe and are filled with hostility. Asking justice for themselves, they fail to give it to the church.

Nevertheless, the church is not so aggressive as she should be. So long has this movement waited at her doors for leadership that multitudes are looking elsewhere. Here is our peril. The parable of the talent is the parable of history. Any power unused is lost. The task is being taken out of the church's hands. The growth of socialism is the phenomenon of the time. Since Carlisle and Ruskin gave the word, great has been the number of those that published it. The essayist, the novelist, the magazine writer, the lecturer have organized themselves into a literary order of preachers. They speak to large audiences and gain a readier hearing than the minister. We would not check them. We rejoice wherever the social vision is being unfolded, wherever higher ideals are struggling for realization, wherever the social teachings of Christ are trying to incarnate themselves in laws and statutes. But this mission was laid upon the church and it will be a sad day both for the people and the church when the leadership passes out of her hands. Unless the movement is controlled by moral forces, it will end in disaster. A break between the church and the working classes would be the most unspeakable calamity that could fall upon either. If we would

read the warning which comes to us from Europe, we might be saved this peril. Because of their contracted territory and crowded population, the crisis came to them a generation sooner than to us. A generation ago, Germany stood just where we stand to-day. The masses were in the church but they were becoming impatient and bitter because their cause was ignored. Now, the German church stands in despair by the grave of her opportunity, frantically trying to call it back to life. Will we repeat her folly? The American church never faced a greater peril.

On the other hand, she never faced a greater opportunity. Let her assume the leadership that is hers by divine appointment; let her stand for justice, whether it lie with employer or employee, let her champion the cause of the weak and in the name of righteousness demand equity for all and she will enter an era of power and influence unparalleled in her history. Let her lead the forces which are struggling for a juster organization of society and the masses will rally around her and she will write one of the proudest chapters of human history. It is one of the "Tides in the affairs of men which taken at the flood leads to fortune."

In saving others, she will save herself. Any man and any organization becomes narrow unless again and again lifted out of old grooves by great movements which face toward the heights. Grooves narrow as they deepen. A groove and a grave differ only in length. Seeds shrink and shrivel if they do not burst into larger form. Neither man nor organization can hold a truth which is not put into practice. Conditions change. He who does not advance is left behind in the race of life. The church is doomed that sets its face to the past. It is criminal to be blind to the messages of God written on the gates of the morning. It is folly to treasure the broken shells from which winged truth has gone to soar in the skies. The church can no more crowd her duty for to-day into the needs of yesterday than you can crowd the proud eagle into its cast off shell or rock the man in childhood's cradle. The church is dressing for the tomb which lingers behind, discussing dead issues in an age that is seeing great visions.

The social unrest is the birth throes of a new civilization and this presents another opportunity to the church. Great religious awakenings are the companions of great social crises. It is when a tidal wave of patriotism sweeps an imperilled land, or a wave of social indignation rolls against some intrenched and hoary wrong, or the vastness and fear of some untried condition breaks upon man, or "The energy sublime of a century bursts full blossomed on the thorny stem of time" that great spiritual awakenings sweep the world.

Pittsburgh, Pa.

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IN WAR TIME

W. H. Morse, M. D.

"Ah-me-ree-cah."

The chances are that the word is not recognized. Hindu? South American? Alaskan? Not any of these. Name of a person? No; name of a place, of that place which you and I consider about the best on earth.

"Ah-me-ree-cah" is the common pronunciation by the common Italian of the word America. Ever hear it?

Were you to hear it once you would not soon forget it. There is something about the Italian use of the word that is particularly winsome. Did you ever hear a little girl say, "I wish I had a doll!" or a little boy say, "I wish I had a drum!" with a peculiar drawling inflection on the "doll" and the "drum?" It is thus that the Italian pronounces America, in a wistful, longing way, before he has seen it, and in a proud and happy manner after he has been here. It is the Italian peasant's ambition to "go to Ah-me-ree-cah;" and on his return from our shores, the peasant's pronunciation of the word is more longing and eager than ever, as he hears the returned 'migrant tell of the wonderful land over here—South as well as North America,—with the big wages, the business chances, and the opportunities at hand.

And the wistfulness lingers when the peasant puts to his returned brother the question that the child puts to its mother when she has been "up town," the question, "What did you bring home?" And what does the Italian bring home from this America of ours? Money? O yes, money, money, money! That is what he came for. He gets it. The dollars in his pocket are a fortune. When he shows them, a Rothschild with the exhibit of a long bank account is not happier. It gives him pleasure to say to his old friends and relatives, "I am rich! See my money! Made it over there!" And what else does he bring? Is he a better man, a better Christian, for having been here? Have we done our full duty by him, so that he can carry home the Christian hope, the grace of Christ? If he does not do so, whose is the fault? But, in addition to his money he carries other things. Dr. Steiner says that the men who have returned from this country may be known by the neckties that they wear!

One thing that the emigrant who has returned from the United States brings with him if he has become a Protestant, is the Bible, or rather, and preferably the New Testament and Psalms bound in one. Deprived of the Scriptures by the policy of the Latin church, before he leaves Italy, he is happy in coming to possess it after reaching here; and when he "sends something home," and when he returns home, with that money he is glad to take "Nuovo Testamento e Salmi." It is his best souvenir of "Ah-mee-ree-cah." Naturally it interests his friends and neighbors. Mentioning his new hope with his new home, he cannot do else than exhibit that Book, and—may not God be trusted to do the rest? How the 'migrant, returning with his Book, refreshes the Italian Protestants! How readily he leads others to a knowledge of his Saviour, is shown by the missions and churches established by these who thus return.

To-day and to-morrow there are those who return at the call to the colors. They will go into the army. There they will be met by those eager to hear "all about Ah-mee-ree-cah." Shall we not seize the opportunity and see the responsibility of equipping the reservists with the Scriptures in their vernacular? We are sending ammunition to Europe. It is in line to furnish these with ammunition! See to it that the reservists take Bibles. Do you know what that responsibility is? The German and English soldiers go into war with the consolations of religion ready to the wounded and dying. The

Austrian soldier has his crucifix. The dying Turk turns his eyes toward Mecca. But the Italian soldier who is deprived of the Bible, who has come to distrust the priests, and who has not approached the sacraments for years, if ever, meets death without the consolations. With the interest in "something from Ah-mee-ree-cah," and with the longing for the Word that characterizes those who are, after all, and after centuries of religious misrule hungry, is it not a privilege as well as a duty to arm the reservists, not with Winchesters, Colts, or Maximite, but with the printed Word? To-morrow will be a long day, with blood, pain, and death. What can be done in ministry better than to place the Word at hand where "something from Ah-me-ree-cah" is longed for?

Hartford, Conn.

The National Reform Movement

THE MORMON KINGDOM

Notwithstanding the space already given the Eccles-Geddes case in this issue we quote the following pertinent editorials from recent issues of the Chicago Daily Journal. The former is from the June 25th issue and the latter from that of July 10th.

A MORMON MOTHER IN COURT

At Ogden, Utah, one of the chief provincial towns of the Mormon kingdom, a mother is suing to secure for her son his rightful share in his father's estate; and that suit promises to tear the mask from the sacred Mormon institution of polygamy. The deceased father is David Eccles, late prince of the church and magnate of the sugar trust, whose pious prerogative enabled him to amass a fortune estimated at $6,000,000. The son is known as Albert Eccles. The mother is Mrs. Margaret Geddes; and between her love for her child, affection for her polygamous husband and loyalty to her church-empire, she has suffered an ordeal compared to which the trials of the average deserted mother are feeble and tame.

When Apostle Reed Smoot was on trial for his seat in the United States senate ten years ago, Mrs. Geddes was summoned to testify before the senate committee at Washington. She was—and is—a woman of high character and excellent reputation. Her first husband had died a dozen years before, and it was a matter of common report that she had become the plural wife of David Eccles. She was known in the church as "Sister Eccles," her boy bore his father's name without any sort of concealment, and those who were trying to oust Smoot from his place hoped to prove by Mrs. Geddes that the Mormon church, of which Smoot is one of the highest dignitaries, was officially solemnizing plural marriages.

That hope was shattered by the fanatical loyalty of the injured woman. She came to Washington alone. She went on the stand and swore that she was unmarried, thus branding her child as illegitimate. She refused to tell the name of that child's father. Then she went back to Utah to be called "Sister Eccles" once more, and praised for her sacrifices in behalf of the "holy institution" of polygamy.

The Mormon hierarchy accepted those sacrifices from the mother, and now is ready to exact sacrifices from the child. Eccles died two years ago. Mrs. Geddes demanded a share of his

estate for her son—and his. The legal heirs, with natural but unlovable selfishness, refused the demand. One word from the hierarchy would have brought those heirs to time and secured Albert Eccles his rightful inheritance, but that word was not spoken. Having seen the boy bastardized, they were willing to see him robbed, all for the glory of the Mormon kingdom—and the safety of the gang which handles that kingdom's tithes.

Mrs. Geddes has taken her son's case to the courts. She has filed an affidavit stating that she was married to David Eccles in August, 1898, by a Mormon official who was empowered to perform the ceremony. This, of course, brands her evidence before the senate committee as perjury, yet no one acquainted with Utah conditions has the slightest doubt that the affidavit is true. The question is whether the Mormon kingdom can induce a woman to swear away her own character, and then use her false testimony to rob her child.

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"DISCIPLINE" FOR A POLYGAMIST

Joseph F. Smith, president of the Mormon church, was placed on the witness stand the other day in the suit to secure for "Albert Geddes" a share in the estate of his father, the late David Eccles. Sultan Smith, in response to questions, admitted that there had been polygamy among the faithful since the manifesto of 1890, but claimed that the church discountenanced this and severely "disciplined" the culprits.

If that be the case, will somebody rise and tell when, where and how the Mormon church disciplined Joseph F. Smith?

The manifesto of 1890 pledged the Mormon church and its members to abstain from plural marriages and from polygamous living with existing plural wives. In return for that agreement, the United States government restored the Mormon hierarchs to citizenship, gave back their escheated church property, and finally admitted Utah to statehood. Yet Joseph F. Smith admittedly is living in polygamous relations with five wives at the present time, and has begotten twelve children by them since the date when he pledged his sacred honor to abstain from such practices.

When, where and how has the Mormon church disciplined Joseph F. Smith?

This open and avowed polygamist has been made head of the Mormon kingdom, master of all true Latter Day Saints—and of their tithes—head of a dozen money-making corporations, prophet, seer and revelator to all the world, recipient of a reverence little less in quantity and far more practical in character than that bestowed on the Grand Lama of Thibet. Do these things constitute "discipline?"

If not, what measures have been taken to make Mr. Smith quit breaking the laws of God and man, as he once admitted under oath he was doing? Or will Joseph F. remain "undisciplined" until the federal government under takes that long neglected job?

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THE GEDDES—ECCLES CASE

Following are some of the most significant points brought out in the testimony given at the Geddes-Eccles case tried in the district court at Ogden, Utah, reference to which is made in previous columns of this issue:

David Eccles, before his death, admitted to George F. Gibbs, Secretary to the First Presidency of the Mormon Church, that he was the polygamous husband of Margaret Geddes and father of her son, Albert Eccles.

Mrs. Margaret Geddes admitted that she had sworn falsely on the witness stand at Washington, D. C., during the Smoot investigation in denying that David Eccles was her polygamous husband and the father of her son. This she did to shield David Eccles and the guilty Mormon Church.

George F. Gibbs swore that David Eccles told him he was the polyga-

mous husband of Mrs. Margaret Geddes and the father of her child; that he desired him to intercede with President Lorenzo Snow and other Mormon officials in behalf of Mrs. Geddes to have all threatened proceedings against her stopped because she would not reveal the name of the father of her child; that he had communicated the desire of Mr. Eccles to President Snow; that a letter had been written by President Snow to the Bishop who was threatening to prosecute Mrs. Geddes and that all proceedings against Mrs. Geddes were stopped. He also testified that he had kept the information given him by Mr. Eccles a close secret until October 1914; that he had never revealed this information at any time to the civil authorities and knew that Mrs. Geddes testified to an untruth at the hearing in the Smoot investigation at Washington.

Mr. Gibbs further testified that the late President Lorenzo Snow interpreted the Manifesto (prohibiting plural marriage) as applying to polygamous marriages performed in the United States only.

Still further, Mr. Gibbs testified that an open announcement made, bearing the signature of President Snow relative to the attitude of the church on polygamy was, in fact, written by George W. Bartch a prominent non-Mormon attorney of Salt Lake City and former Chief Justice of the Supreme Court of Utah.

The points in the above testimony worthy of notice are:

First, polygamy existed and with the knowledge and manifest approval of the highest Mormon church authorities years, many years, after these authorities proclaimed to the world that it had been abandoned.

Second, That Joseph F. Smith, the present head of the Mormon church and kingdom was among the officials of Mormondom who had knowledge of the existence of the practice of polygamy and who evidently sanctioned the same.

Third, That, in the light of the above, polygamy is still practiced in Utah, that polygamous marriages do not injure the standing of men and women in a Mormon community and that the Mormons dare to make a polygamous marriage a cause for suit in a law court. Legal proof of all this is now at hand.

Fourth, That one may act in clear defiance of law in forming and carrying out polygamous relationships and publicly and purposely deny it all without discipline at the hands of the Mormon leaders—indeed that all this is encouraged, even required by the Mormon leaders in order to protect their system in its infamous teachings and practices.

In view of all this it is not likely that the Geddes case will be permitted to drop out of sight. This Geddes-Eccles case furnishes added fuel for the fire of our Anti-Mormon Crusade.

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CRUSADE NOTES

Mrs. Sarah Ernest Snyder, National Organizer of the Crusaders, spent a month and more recently in the Middle West.

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The Women's Home and Foreign Missionary Society of the United Evangelical Church of Perkasie, Bucks Co., Pa.—a co-operating Branch of the National Order of Anti-Polygamy Crusaders, is using its influence against the great evils of the Mormon kingdom.

The interest of our women has been aroused by the reading of literature. Two hundred leaflets have been distributed through which we were able to interest two sister societies of our own town. Petitions and resolutions in behalf of an anti-polygamy amendment to our national constitution have been adopted and forwarded to Washington, D. C.

We are willing to co-operate at all times in the fight against wrong.

Anna M. Sweigert, Branch Sec.

Mrs. Frances J. Diefenderfer, President of the National Order of Crusaders, is to speak at Old Chautauqua, New York, the 16th of August. This is immediately following her work at Winona Lake, Ind.

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Mr. J. R. McLean of St. Paul, Minn., writes that he fully believes in the feasibility of our Anti-Mormon program with perhaps the exception of item three which asks for the withholding from the Mormon leaders the use of the United States mail for the teaching of polygamy. He says that when he lived in Utah the Mormons had an eastern magazine which lauded Smoot as a man who was not profane and who did not drink liquor or use tobacco and that he remarked, all that might be so but that Smoot seemed to have no objection to prostituting others as he had no doubt he sold both tobacco and intoxicants at his drug store. Mr. McLean goes on to say that within a few days after that remark he was shot and had his jaw broken, Smoot himself being in Washington at the time. He also says that the man in charge of the drug store seemed to know more about the affair than an innocent party ought to know. Soon after this personal attack Mr. McLean had a horse poisoned, poultry, eggs and fruit stolen, and had a "job" put up on him in the way of having him arrested for stealing water. The case was taken into the local courts, he was found guilty and fined $15, whereupon he appealed to the district court, obtaining acquittal. He cites this as a sample of the treatment one is likely to receive who makes open opposition of Mormonism in a Mormon community.

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A Mr. Plonk of Dallas, Texas, writes the following interesting letter, just received as we go to press: "Through the medium of my church paper, The Christian Observer of Louisville, Ky., have just learned of your organization and its general purpose. I spent a couple of years in Salt Lake City, Ogden, and other points in Utah and Nevada; and, of course, had an excellent opportunity to study Mormonism, the Mormons, their customs, their beliefs, their practices, their form of government and the scheme by which they control politics and politicians in Utah, Nevada, Idaho, and other Western States. Am familiar with the methods and practices used by the Mormon hierarchy, which places the cloak of respectability upon the Church, its faith, its missionary spirit and its charitable work, when viewed by the casual observer.

"I am also familiar with the other side of Mormonism. Am familiar with its customs and practices which the Church officials decry, denounce and, by proclamation formulated in solemn conclave and solemnly and publicly heralded from the alter of the great Mormon tabernacle, prohibit; and I know that the Church expects its members to disregard these decrees, stands ready to and does protect them in the violation of the laws of our nation, and the setting at naught of every effort and influence designed to curb the influence and power of the Mormon Church in temporal affairs in the several States where they hold sway.

"Give me what literature you can pertaining to your work and if I can serve you in any way, command me."

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Miss Myra Paige of Columbia City, Ind., has been doing active work in organizing Branch orders of the Anti-Polygamy Crusaders. She reports over 600 members enrolled in that State from the denominaton she represents. The significant feature of her work is that Miss Paige has been bedridden for eighteen months and the above result she has accomplished entirely by her correspondence.

LOOK over your list of friends and acquaintances. Many would enjoy reading the Christian Statesman. Bring it to their attention and secure another subscriber. Help add 5000 before January 1st.

PEACE BASED ON THE PRINCIPLES OF THE PRINCE OF PEACE

IS CHRISTIANITY A FAILURE?

Following is the substance of a recent discussion in the pulpit of which he is pastor by the Rev. James A. Cosby, Recording Secretary of the National Reform Association. The discussion was based on the Scripture passage found in the second chapter of Isaiah, the fourth verse.—(Editor.)

Because of the European war, with its devilish spirit and devilish deeds, many are asking "Is Christianity a failure?" Some even go so far as to blame and defame Christianity for this awful war. The cause of this horrible lapse from righteousness is the negation of Christianity, the deification of brute force. One of our great modern artists has pictured on his canvas Jesus Christ appearing on a battlefield at the close of a bloody conflict. Everywhere are lying the dead and wounded. The luminous figure of the Prince of Peace, standing on a little ridge, says to the leaders of the contending hosts, who stand mute and awe stricken before Him, "Why have ye done this?" No, my friends, the war in Europe can not be blamed upon Christianity nor can it be said that, since it has come, Christianity is a failure. The old prophet, speaking for God in my text, seven centuries before the birth of our Lord in Bethlehem said "He shall not fail." And He shall not. In spite of war, in spite of everything. His Kingdom grows and extends and will be triumphant throughout the whole earth. I have three reasons for my faith: 1. The declarations of the Bible. 2. The facts of history. 3. The signs of the times.

We open the old Book of God and read "His dominion shall extend from sea to sea and from the river to the ends of the earth;" "All Kings shall fall down before Him, all nations shall serve Him;" "His name shall endure forever." Psalm 72. Other similar affirmations may be found in Psalm 22:27, Micah 5:4, Malachi 1:11.

What does history prove? We go back to old Jerusalem after the ascension of Jesus and find about 500 Christians. They began to preach a crucified, risen, living Lord and 3,000 more are added to the number, a little later 5,000 more. The messengers of the Christ go to Antioch and Paphos, to Ephesus and Philippi, and later to Alexandria, Constantinople and Rome, and these all become centers of evangelization. For a time in Asia and Africa Christianity received a setback by the rise of Mohammedanism which was propagated by the sword. The English historian Sharon Turner, a lawyer of great learning and admitted accuracy, has given statistics which show the progress of Christianity through the centuries. There was a decadence in the number of professing Christians in the 13th century, but all others show steady increase. At the beginning of the 19th century the followers of the Nazarene numbered 200,000,000. To-day there are nearly three times that number. In the year 1800, one in every five of the world's population professed faith in Christ; in 1900, one in three. In practically every country save Tibet and Afghanistan there are now Christian communities. The triumphs of the gospel assure us that "He shall not fail."

Do not the signs of the times argue the same? But somebody says "There never were such dark places as today, never such atrocities as in the European war." That one has not read history. Why do the dark places look so dark today? Why do the atrocities of the present war in Europe seem so horrible? It is because we judge them in the light of our present day civilization. The darkest spots in the universe are on the sun. New York city

has its dark places it is true—its vices and crimes. But these are there because Christianity has not been given full sway. They are in rebellion against the spotless Nazarene. Christianity's task is not finished yet. There is an old proverb which says "Never let fools see half finished work." If you should show a lunatic a half finished statue, even by Phidias, he would say it was spoiled marble. If you let him look at a half-finished picture of Raphael he likely would make sport of it and declare his ten year old boy could surpass it. Did you take him to a partially completed palace, no matter if a Michael Angelo were the architect, he would think a shanty or sod house every whit as good. It takes a wise man to judge in all such cases.

So, I say, the task of Christianity is not yet completed and we are mistaken if we declare it a failure. It is a failure where it has not been tried.

Even the European war is not without its bright features. Russia has abolished the drink traffic since it began and marvelous are the results. France has gone far in the same direction. It is reported that the churches of France and Germany but half filled before the war are now crowded with worshippers, even though millions of men are in the trenches, on the firing line, and in soldiers graves.

John R. Mott, who has travelled round the world and is well informed on religious conditions, says the young men in the colleges of the Orient and of all nations are turning to Christianity as never before, that almost unbelievable changes are taking place in the life and social standards and ideals of the far East. J. Campbell White, who spent ten years in India and travelled widely in other lands, says if every missionary should be withdrawn from the foreign fields the native Christians, in time, could and would evangelize all the nations. Study China and Korea, look about you in your own land at the majestic march of righteousness and you can not believe Christianity a failure.

Rev. Cortland Myers, a Baptist minister of our country, visited the Tal Mahal, that far famed monument in India. In the center of the structure is a piece of marble 16 feet across and 8 or 10 feet high. A Mohammedan guard stands there and while he, Dr. Myers, was looking, shouted "There is but one God and Mohammed is his prophet."

The sound echoed and re-echoed among the mountains. Doctor Myers asked permission to stand in the same place and the soldier reluctantly consented. Lifting up his voice he shouted "Jesus—highest over all!" and the words resounded among the highest peaks of the Himalayas. That sound is to echo around the world.

"And through the mists of doubt and gloom,
The gladdening cry shall ring.
Make way for truth, for right, for God!
Make way! the King! the King! !"

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NOTES FROM ABROAD

Following are some of the interesting points in a recent address in Carnegie Hall, New York, by Miss Jane Addams of Chicago,—a report of her recent trip, in company with others, through a number of the warring European nations:

"Everywhere one heard the same phrases, the identical phrases, given as the causes and reasons for the war. Each of the warring nations, I solemnly assure you, is fighting under the impulse of self-defense. Each of the warring nations, I assure you, is fighting to preserve its own traditions and its own ideals from those who would come in to disturb and destroy those high traditions and those ideals.

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"In practically all of the foreign offices which I supposed to be leading, one on one side and one on the other side of this conflict, the men said, again in very similar phrases, that a

nation at war cannot make negotiations, that a nation at war cannot even express a willingness to receive negotiations, for if it does either, the enemy will at once construe it as a symptom of weakness, and under the terms which are made the side which first suggested negotiations will suffer as being considered the side that was weaker and was suing for peace. But they said in all of these different foreign offices that if some other power will present propositions, if neutral peoples, however they may be gotten together, peoples who will command the respect of the foreign offices to whom their propositions are to be presented, if a small group is willing to get together and study the situation seriously and to make propositions, one, two, three, even though they are turned down over and over again—they do not say turned down in diplomatic circles, but perhaps you will permit that free phraseology—I say, giving them all over and over again, even if it goes up to ten, until some basis is found upon which negotiations might commence, there is none of the warring nations that would not be glad to receive such service. That came to us unequivocally.

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"In all the great countries which we visited, although the people are tremendously united within the countries at the present moment, although there is no break that can be seen or heard anywhere on the part of the people fighting together, still they wish the war to cease, or they are going to divide into parties, one party to oppose the other. While they are united in this tremendous national consciousness, there are in every single country two general lines of approach. One is through the military party, which believes that the matter can be settled only upon a military basis, and the other is through a civil party, which very much deprecates this exaltation of militarism, which says that the longer the war goes on, the more the military authorities will be established, as censors of the press are established in all sorts of places which they ordinarily did not occupy; the longer the war goes on, the more the military power is breaking down all the safeguards of civil life and of civil government, and that consequently it will be harder for civil life and for the rights of civil life to resuscitate themselves and regain their place over the rights and power of the military.

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"In each of the warring nations there is this point of similarity; generally speaking, we heard it everywhere—this was not universal, but we heard it everywhere—that this was an old man's war; that the young men who were dying, the young men who were doing the fighting, were not the men who wanted the war, and were not the men who believed in the war; that somewhere, in Church and State, somewhere in the high places of society, elderly people, the middle aged people, had established themselves and convinced themselves that this was a righteous war, that this war must be fought out, and, as a young man put it, in a certain country, 'we young fellows have to do the fighting.'

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"In the various countries the temper necessary for continuing the war is worked up and fed largely by the things which have occurred in the war itself. Germany has done this, the Allies have done that, somebody else tried to do this, and we foiled them by doing that, and what awful people they are, and they must therefore be crushed. Now I submit that any, shall I say plain mother, any peasant woman who found two children fighting, not for any cause which they stated, but because he did that and I did this, and therefore he did that to me, that such a woman would say: That can't go on; that leads to nothing but continued hatred and quarreling. Let us say there are two gangs of boys in a boys' club who are fighting. Yes, we did this because the other fellows did that. You would simply have to say: 'I won't go into the

rights and wrongs of this; this thing must stop, because it leads nowhere and gets you nowhere.' And let us go on with larger groups. We all know the strikes that have gone on for weeks with the original cause quite lost sight of. I submit that something of the same sort is going on in Europe now. They are going on because of things which have been done in the war, and that certainly is a very curious reason for continuing the war. And what it needs, it seems to many of us, is a certain touch of human nature. The human nature in the trenches would be healed over, the kindly people in the various countries would not support the war longer, and foreign officers themselves would resume their own business, that of negotiation versus that of military affairs, if the thing could be released instead of being fed and kept at boiling pitch as it is all the time by outrages here and there and somewhere else.

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"The people say, 'We do not want this war.' They say that the governments are making this war, and the governments say, 'We do not want this war. We will be grateful to anybody who will help us stop it.' We did not reach the military offices, but we did talk to a few military men, and we talked to some of them who said they were sick to death of this war, and I have no doubt that there were many others who, if they spoke freely, would say the same thing. And without abandoning their causes, and without lowering, if you please, the real quality of their patriotism, whatever it is which these various nations want, the women said to them, and we said it to them as long as they permitted us to talk, 'Whatever it is you want, and whatever it is you feel you ought to have with honor, why in the world can't you submit your case to a tribunal of fair-minded men. If your cause is as good as you say it is, or you are sure it is, certainly those men will find the righteousness which adheres within it.' And they all say that if the right medium can be found the case will be submitted."

THE BIBLE IN THE SCHOOLS CAMPAIGN

OPPOSITION TO BIBLE READING IN THE SCHOOLS

J. Boggs Dodds, D.D.

One of the strange things we meet in this most Christian land is the objection so insistently urged against the reading of the Bible in our public schools. One stock objection is that there are many (?) passages in the Book that are not suitable for promiscuous reading. One would think that all our public school teachers were to be trusted quite implicitly in a thousand other things, but that in the selection of suitable passages they were wholly reprobate in mind. Experience has not borne out any such contention. On the other hand, those teachers who have been mostly friendly to Bible reading in the schools have been most careful to make proper selections. In case of those who are not in love with the Holy Book, their lives have much in them to which the teachings of the Word would be severe reproof.

We are sometimes treated to the spectacle of the teacher, who is very jealous of the religious rights of certain patrons who object on "conscientious" grounds to the Bible being read to their children in school, leading the young people of the community a mighty pace in attendance on dances, even teaching boys and girls in the schoolroom the "latest" steps. These same teachers are often very willing to sit down at the noon hour and play any kind of a card game with the pupils, and feel a commiseration for

"the old fogy ideas" of such parents as object to these things being done in the schoolroom and to the teacher of children or older pupils setting such an example to the children in any place and at any time. This same class of teachers do not hesitate to speak in terms of high commendation of the different theatrical performances that may be put on at the theaters, and often talk in such a favorable way as to create an insistent demand on the part of children in the home that they be furnished with the admission fee and be given permission to attend "the grand play." Yet this same class of teachers are not at all eager to read God's Word in the schoolroom. Of course not.

Yes, the Bible is excluded, but all sorts of pagan literature is admitted with perhaps very slight expurgation. Some of our most brilliant writers of English are crowded into our school curricula, altho much found in their writings cannot be read in respectable society without a protest, for shame's sake.

The secret of the opposition to the Bible in our schools is the natural enmity of the human heart against the pure light of the Word of God. Community, state and national affairs must often show to a very bad advantage in the light of the truth. On one occasion when I was a child, our teacher had had our room read from Proverbs, the eighth chapter, sixteen verses. The sentiment of the community required the teacher to read the Bible daily with the pupils, but when we read verses 15 and 16, some one asked who is the speaker in these verses. The teacher at once said that he was not there to interpret Scripture, but the very next exercise on the daily program was a reading lesson in the Fifth Reader where most of the thirty minutes of the hour of recitation was taken up in the teacher's urging his opinion of what the writer meant by a certain paragraph that occurred in the lesson. One chief need of our day is men and women in the schools who love the truth of God as well as the writings of men.

Another teacher quit reading the Bible for a time until by public sentiment he was required to continue its reading or lose his position. When he was discussing the matter with the school board he gave as a reason for stopping Bible reading that it was so directly opposed to evolution that he appeared so inconsistent to the pupils that he feared losing their respect.

The Bible has been the acknowledged inspiration of the very best in our literature. Why should our pupils not be led to that fountain source from which our great men and noble women have received power for service? When we see the transformations wrought in mission lands by the study of the Word, desire for learning quickened, doubtful morals banished by a knowledge of the precepts of the Holy Book, and a development of a higher type of literature, why should we not make it possible that our own youth be molded by the same beneficent influence?

It is suggested that there should be the daily reading of the Bible as a devotional exercise by teacher and pupils. Then as no man or woman can lay claim to a broad knowledge of the world's exact history or its literature, without a knowledge of the contents of the Bible, we rob our youth of this important knowledge by refusing to have them form an accurate acquaintance with the history and literature contained in the Bible. The contention that the Bible is a sectarian book has been overthrown so often by argument and by court decisions that to mention the matter is to endanger one's reputation for being up-to-date. A leading newspaper man of Wyoming told me some time ago that reporters make no more frequent blunders than thru a lack of Biblical knowledge. To educated people these blunders are thoroughly ridiculous. In our public schools is the place to put our children into possession of literary and historical facts that are found nowhere else than in the Bible.

BIBLE IN THE SCHOOLS

The following editorial from one of our able contemporaries, The Lutheran, on "Moral Education in Schools" we deem worthy of a place in our columns.

A clear-cut definition of what the state intends in this regard is to be desired from two angles.

It is needed, first, in order to give authority and freedom to that magnificent class of teachers who feel their moral responsibility so heavy that even under present restricted conditions they simply must teach morals to the children.

In the second place it is needed in order to intrench forever the principle that the state is bound above all things else to look out for the moral quality of its future citizens.

A law providing for moral instruction in the public schools would go farther than any other possible state legislation to make it clear that character in individual men is counted on more than wealth or intellect to make the republic great.

America won't be altogether great until in some such practical way it does put moral character unmistakably at the top in all its calculations.

The trouble is, of course, that everybody knows that morals are the outgrowth of religion, and most men believe, if the state undertook to teach morals, it would inevitably favor one or another of the various prevailing religions. Wherefore between fear that somebody else's religion would be favored and dread that one's own would be disadvantaged, everybody thinks it better to maintain the schools strictly colorless in the moral field.

But if only prejudices could be eliminated, the case is not in essence difficult, even in a republic pledged to religious freedom.

Here's the fact: No matter how much men of various faiths differ over dogmas of doctrine, they do not differ about the moralities which they wish their children to learn and practice. There is unity. That is something to build on.

Moreover, men of all creeds are quite at one about the sort of citizens which this nation requires if it is to survive. They would unite in saying that the republic would be a nation without hope on any day when the majority of its people ceased to be God-fearing, justice-loving, fearlessly duty-doing.

Neither Protestant, Catholic, Jew, nor even agnostic, would dispute that. Well, then, let us all as a people, regardless of our creeds, get together and teach the children in the schools to be duty-doing, justice-loving and God-fearing.

Those things the schools can teach, and not take away out of the heart of any child the slightest fraction of respect for the religion in which his home and his church are rearing him.

In truth, so far from having any proselyting effect, instruction at school that all men for their earthly conduct are responsible to God, would send the Jewish child back to the rabbi, the Catholic child to the priest and the Protestant child to the pastor, all the more eager to learn the way to God.

Rather than frustrating any religion, moral teaching in the public schools would plow up fields for all the churches to sow seed in.

The sole preliminary required to prepare for such a policy is an understanding among the Protestant, Jew and Catholic which would convince each that the others are seeking this reform for the good of the nation and its children solely, and are not any wise plotting a trick to advance their own creeds at the public cost.

Of course, that understanding is not easy to reach. But it is worth trying for. And it is possible, where the theme can be taken up and fraternally debated by the followers of all these creeds and by those whose religion is so personal that it rejects all creeds. Face to face thus, men will find out

that good morals do not differ with their differences of theology.

Any community which can bring men together, regardless of ecclesiastical connection, to discuss this enormously significant problem from the standpoint of their common interest in it as themselves God-fearing patriots, will contribute not only to its own welfare but to the betterment of the commonwealth whereof it is part.

Why not try it in your town?

The Chaplain of Randolph-Macon College, Ashland, Va., writes that his attention has been called to the effort of our Association to have the second Lord's Day of September observed as a Day of Prayer for Schools in our country, expresses his deepest interest in such a movement and asks for material bearing on the subject in question.

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Word comes to our office from Milwaukee, Wis., of the beginning of a determined campaign throughout the State in behalf of the Bible in the schools. Some of the leading pastors of that city and many of the laymen are taking an active interest in this important matter.

TIDINGS FROM OUR SECRETARIES

CALIFORNIA

Dr. James S. McGaw

Aside from the regular routine of office work and travel there is little to relate for the month of June. On the eighteenth we delivered the address in connection with the graduation exercises of the Grammar Schools of Inglewood. The Principal of Schools, Professor G. W. Crozier, is a devoted friend of civic righteousness and he is backed by a high moral tone in the community. In keeping with the magnificent system everywhere evident in California public schools the Inglewood schools manifest the work of a master hand. Prof. Crozier is to be congratulated for the marked efficiency of the work done. There were forty-six graduates and a packed auditorium filled with parents and friends. The occasion offered an excellent opportunity for the presentation of those fundamental principles which make for the highest type of citizenship and national perpetuity. This in turn furnished the opportunity for the presentation of our protest against a system of education which forgets God and His Word.

California is second to no State in the Union in the artistic architectural beauty of its school buildings as well as thoroughness of equipment. No State has made a more careful study of its school curriculum or is more ready to adopt anything new that proves to be of real value. No State pays higher wages to its teachers. Yet with all the attainment made the spirit of the old Forty-niner abetted by present day opposition to religion prevails and the great foundation truth of a man's relationship to God is forgotten in many school rooms in the daily instruction. No teacher is to blame for this condition as it exists in the State. Many have found a way of reaching their classes with texts from the Bible and are making the most of their opportunities to meet the need. But neither school code nor State law makes positive provision for it. From definite expressions which reach us from time to time we are satisfied that a large percentage of the principals and teachers of California would hail with delight an amendment to the constitution such as we are advocating.

On June 28 we had the privilege accorded us of addressing the Yearly Meeting of the Friends Church of California which met at Whittier, the seat of the denominational college. Generous time was given us to present

the general work of the Association and the campaign now on in California. The Chairman of the Committee on resolutions offered a motion endorsing our work and pledging the co-operation of the church through their Permanent Committee on Reform, which was unanimously adopted. We were present to hear the final report of Dr. Thomas E. Newlin who resigned the Presidency of the College in order to assume the same office in a North Carolina school. Dr. Newlin has done a great work in building up Whittier College and has occupied a place of influence in the educational circles of California. As the friend of national righteousness and the advocate of the best in education he has served on our State Executive Committee. We extend our congratulations and best wishes as he leaves for a larger service in another State.

One of the first pulpits opened to us when we began the campaign in California was the Vermont Square Methodist Episcopal church of Los Angeles, and the pastor, Reverend R. J. Taylor, has proved a true friend to the cause. On July Fourth we had the pleasure of again visiting his congregation and delivered the Independence Day address. No recognition of the day is adequate which ignores our forefathers Christian political creed in which lies the secret of the justice and liberty contained in the magnificent institutions which they founded. Patriotism has expressed itself many times in American history by deeds of valor on the battlefield but the greatest single battle to be fought on American soil at this moment is the conservation of our national Christianity. When the foes of our Republic would stab it at the heart they clandestinely or otherwise reach in and take the Bible from the teacher's desk. "When the foundations be removed what can the righteous do?"

The Inter-Presbyterian Minister's Association of Los Angeles brings together once a month the pastors of the various branches of the Presbyterian family. In May we addressed this body on the subject, "The Kingdom" and in June on "The Bible in the Public Schools." Hearty endorsement of our message and work was expressed and a number of important invitations for future addresses in churches were received.

One of the most beautiful towns included in the Greater Los Angeles is Hollywood. It is a city of magnificently parked boulevards and streets while its residences have few equals anywhere in the State. But above all else is the excellent tone of its citizenship. It was with special pleasure that we accepted an invitation of the Ministers' Association to address a union meeting of the churches of the city on the evening of July eleventh. The largest church, the First Methodist Episcopal, was filled. With us upon the platform was the Reverends E. P. Ryland, pastor of the church, Ray F. Carter of the Congregational church, M. B. McClure of the First Presbyterian church. Dr. Albert Hatcher Smith of the Baptist Church presided. The congregations of the Methodist Episcopal church, South, and the Christian church were present although the pastors were not able to attend. A most attentive hearing was accorded the speaker and many individual expressions of sympathy with the work were tendered. Following the meeting we received a communication from the Men's Club of the First Presbyterian church to the effect that they were ready to cooperate in whatever way they could be of service.

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PENNSYLVANIA

Dr. James Renwick Wylie

During the month of July I have spoken in the Brownsville Methodist and Christian Churches and in the Salem Presbyterian Church, all in Fayette County; in the Clinton United Presbyterian and Concord Presbyterian Church, Allegheny County and in

the Evangelical Lutheran Church, of which Rev. Theodore Schmale is pastor, in Allegheny City. In all places the people seem interested in our work.

In seeking the co-operation of business men and others in the Anti-Polygamy Crusade I am frequently told that we have polygamy right here at home and in the very worst form. It is asserted that many of the very wealthy men, also men high in political life, are supporting other women than their wives. Recognizing that this objection to our work may arise in the minds of some as an excuse for not joining in the crusade against the evil of the Mormon Kingdom, there are reasons to fear that there is too much truth in the assertions made. However, the loose living outside of Mormondom is not made the road to heaven for women or the means of exaltation among the gods for men.

The National Reform Association has always stood for purity of life, for the eradication of the social evil, for the distruction of the bawdy house and for Christian marriage and divorce laws. These interests are constantly pressed, but the polygamy of the Mormon Kingdom is growing and the people ofttimes are indifferent and in some cases are not informed. The necessity of the Anti-Polygamy Crusade is urgent.

The evils complained of and similar ones emphasize the timeliness of the fundamental principles of the National Reform Association. When a nation ignores the claims of Christ and violates His law at its will, there is danger that the individuals who compose the nation will follow the example set.

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Our Michigan State Secretary, Dr. W. J. Wilson, reports that he was ill nearly all the month of June and the early part of July. He has recently resumed his work.

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NOTES FROM LOCAL SECRETARIES

I am now trying to arrange a series of dates and appointments for the summer period in order to fill as many places as I can. I was on the program at the District Convention of Sunday School and Christian Endeavor at Chariton, Iowa, July 18-20, and at the Bible Conferences at Oskaloosa College July 9-18 for four addresses.

Several times recently I have spoken on the subjects of Peace and the Bible in the Schools.

Locally, in Albia, we are in a warfare for righteousness. The Constable has been ousted for selling booze and some fifteen are now under arrest.

Ira A. Holbrook, Albia, Iowa.

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We are looking forward to a visit from our General Superintendent, Dr. James S. Martin, who is scheduled to address a union meeting at Orrville, August 8th, evening. Dr. Martin will probably occupy the pulpit of the Presbyterian Church in the morning. We are having largely attended union meetings on the Sabbath evenings of July and August. When weather permits, they will be held in the open air.

The writer, your local secretary, has been protesting strongly from the pulpit of late against Sunday baseball and the patronage of such games on the Sabbath by church members. Recently the so-called "Carlisle Indians," with "Princess Hiawatha" for a pitcher met the locals in a Sunday game. A "war-dance" was announced as a "preliminary." Our State laws permit Sunday base ball, though it is doubtful if, in a strict interpretation of the law, the features of a circus or Indian show would be permitted.

Anyway while law may permit an evil it does not necessarily create it. Public sentiment ought to be strong enough, in our smaller towns and cities at least, to prevent some things the law permits. We approached the Mayor on the subject and he promised to prevent certain show features, but that matters little so long as crowds gather and the noisy game goes on. Just now we are having a "street carnival" in our midst. But we will labor on for better civic conditions and we hope Superintendent Martin will stir things here and help bring about better Christian citizenship and the raising of the standard of civic life.

Geo. H. L. Beeman, Orrville, O.

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Rev. C. E. McStravick of San Antonia, Texas, local Secretary of our Association, has been taking an active interest in the fight to cleanse their city from the vice conditions. In his sermon on May 30, published in the San Antonia Express, Mr. McStravick treated the subject very plainly. He said "The law can be enforced. This has been abundantly proven within the past month. The three first injunction suits that were filed were fought to a finish and every suit won for righteousness. About seventy houses have now been put out of business, many of them by simply notifying them that we had evidence against them, and property holders are seeking to be rid of the whole business before their cases are brought into court." He further states that "No one need dream of much improved conditions unless there is a systematic teaching of morals in the public school. The teachers should have high moral sentiments and should be ordered to give instructions in morals from the best book on morals that can be obtained." He also sounded a warning to the homes stating that the best place to find the cure was in the home training of the children.

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We have a few people in this region who claim to be "saints" and we believe them to be Latter Day Saints—Mormons—though they emphatically deny they are such. They are not manifesting much missionary zeal and they are not growing in numbers.

We are putting forth our utmost efforts to make Ohio dry in November. About ninety-five per cent of our people here are in favor of this. I believe that the temperance people of Ohio will all do their best this year. The greatest fear is that of being counted out at the next election.

L. S. Hawk, Kimbolton, O.

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We are perhaps the most active here along temperance lines. Mifflin County was the first of the nine or ten counties, now dry in Pennsylvania, that was able to rule out the saloon entirely through the courts. Here we carried the matter into local politics, as was done in the rest of the Judicial district, viz., Huntingdon and Bedford By electing no-license Associate Judges who voted with Judge Woods on the license question and by the use of remonstrances we have had a "dry" county for over five years. This is the sixth. The last two times for License Court there were no applications.

This fall an election of President Judge for the district is to be held and Judge Woods is the candidate for re-election. But the liquor organizations of the State are planning to defeat him and they will not spare either time or brains so the fight is on again in the whole district.

Locally, in all the three counties, the fight has been won. And the great majority of the people are content under no-license. I am satisfied if the outside liquor forces would let us alone there would be no fight at all. The old cry that the taking away of the saloon is the destruction of trade locally will not go here any more, though it had most of our business men scared at one time. So completely has its fallacy been exploded that no man who is acquainted with local conditions and feelings would undertake to use it here as an argument in favor of the open saloon.

We still have the "booze clubs," four of them, but they are run very carefully and conservatively for such clubs.

We had very bitter antagonisms locally while the fight was on against the saloon. The church was hated by a large body of wet sympathizers but that bitterness has largely gone. And the church is reaping here now in greatly enlarged Sabbath schools, especially in the adult departments. Many men now go to church who once frequented the saloon.

As to the Sabbath, it is relatively well observed here. By that I mean by the mass of the people. No amusement centers are open. Only the large corporations, such as the railroads and the Standard Steel Corporation, seem to encroach upon the day industrially. And in the latter it is upon a much smaller scale than in many plants the size of ours here.

W. V. Grove, Lewiston, Pa.

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Rev. J. A. Cosby of Tarentum, Pa., Local and Recording Secretary of our Association, writes that a movement is on foot, especially among the ministers of Allegheny Valley, to secure a better observance of the Lord's Day. He himself, pastor of the United Presbyterian church in Tarentum, and the pastors of the Trinity Lutheran and First Presbyterian churches, have all preached sermons against Sabbath desecration such as swimming, playing golf, baseball, etc. The Allegheny Valley Ministerial Association, including the pastors of Tarentum, Natrona and other valley towns, urged the commissioners of the township in which the golf grounds are located to forbid playing on the Sabbath, whereupon, Mr. Cosby writes, they consulted a lawyer who gave it as his opinion that such playing could not be stopped by process of law. It would seem that the Allegheny Valley is in need of a Nehemiah. His ruling forbade the desecration of the Sabbath within the city of Jerusalem where he was mayor, judge and chief of police all in one. Some of the smart lawyers found a loophole in his law. He had said nothing about outside the walls of the city, whereupon the lawbreakers began to ply their trade without the city. But Nehemiah was not to be outwitted. He believed in the enforcing of the law of the Sabbath without the city as well as in it. "Then I ascended the wall and said to them, Why lodge ye about the wall on Sabbath? If you do so again I will lay hands on you," that is, I will arrest and punish you. This whole narrative indicates that the responsibility of public Sabbath desecration lies with the civil government. There is no question but that such sports as the above named on the Sabbath are lawless in the State of Pennsylvania.

ITEMS OF NEWS

The pastor of the Exposition Park Presbyterian Church, Dallas, Texas, who is the publicity chairman of the Dallas Council of Churches, writes us for material for the creation of public sentiment in favor of the sacredness of the Lord's Day. He says the Church Council is leading in an effort in Dallas to bring the Motion Picture Houses in line with the State law for Sabbath closing.

Dr. James S. Martin, General Superintendent of the National Reform Association, spent the first half of the month of July in Western Ohio, speaking publicly and personally interviewing prominent citizens in the interests of the work of the Association. He spoke in Martinsburg and Utica the 4th of July, at Clifton Springs the 11th, and at Northwood and Bellecenter, Ohio, July 18. A number of

the meetings addressed by him were union meetings of the different churches in the places where he spoke. He occupied the pulpit of the First Presbyterian Church, Erie, Pa., the last Sabbath of the month. He is to spend the month of August chiefly in Indiana and Iowa. The first Lord's day of the month he is booked to speak in Ray, Ind., the second in Orrville, Ohio, the third in Flora, Ind., and the last two in Iowa—at Wyman and Morning Sun and vicinity. In addition, he will speak daily at Winona Lake from August 9 to 19.

The Statesman is one of my prized monthlies and finds a place on the table of our city library after I have read it. May its war against national evils be speedily victorious.—S. W. Hamblen, Battle Creek, Mich.

At the close of an address by our General Field Secretary, Dr. James S. McGaw, before the Southern California Conference of the United Brethren Church, recently held at San Diego, the Conference passed a resolution endorsing the National Reform Association as the agent of the church for Christian civil reform work within the State of California.

The Christian Statesman:

The pertinence of the special articles in your magazine is apparent, and the editorials virile. The reader will find much in "The Outlook" department of value, and will appreciate its extended scope.—**The Presbyterian Advance.**

An official of the Winona Assembly writes: "Our program taken as a whole this year is better than the average one and we are receiving a large number of inquiries. Cottages are filling up rapidly. We are expecting to have a great time this summer. We are beginning to be very optimistic about Winona. I am pleased to say that we are progressing rapidly with the settlement of the Winona Assembly debt. The plan we are working out now is meeting with encouraging results. We hope to announce to the world that Winona's debt is completely removed by the first of August."

The Christian Statesman is sane and sound—I like it.—Thomas Patton, Morning Sun, Ia.

The annual commencement address for the city schools of Englewood, Calif., was delivered by our National Field Secretary, Dr. James S. McGaw, the evening of Friday, June 18th. He spoke on the theme, "Present-day Battles and the New Recruit." The invitation to deliver this address was received at the close of an address before a union meeting of all the churches in Englewood some months ago.

The editor of one of the Methodist Papers writes: "I will be glad to help all I can in the good work you are doing. I appreciate the Christian Statesman and am greatly interested in the reform work being accomplished by your Association."

After Dr. J. R. Wylie, Pennsylvania State Secretary, had finished his address on Sabbath, June 20th, and made an appeal for financial help, Mr. H. J. Heinz, of Pittsburgh, asked permission to speak a word. He stated that, while not personally acquainted with the speaker, he had known of the work of the National Reform Association for some time and that in answer to a letter soliciting funds received from the General Superintendent during the past week, he had had a check filled out in the interests of the Association, but that now since he had heard a plain and earnest presentation of the truth he would increase the amount of the check one hundred per cent. Mr. Wylie had spoken on the topic, "The Kingdoms of This World the Kingdoms of Our Lord and His Christ," and had described the kingdom of our Lord in part as one that would maintain the Christian Sabbath, give the youth a Christian education, build up Christian homes, destroy the liquor traffic and acknowledge in her fundamental law the kingship of Jesus Christ.

Hon. Frank J. Cannon began an extended lecture tour throughout New York State at Perry, N. Y., June 25th. This tour includes Le Roy, Batavia, Brockport, Canandaigua, Cortland, Hamilton, Walton, Herkimer, Oneida, Geneva, Geneseo, Fulton, Carthage, Ogdensburg, Potsdam, Massena and many cities and towns between these points. The New York State engagements close at Plattsburg, August 7, and from there Mr. Cannon goes to Vermont and New Hampshire.

The attention of our readers is called to the special offers noted on the back cover page of this issue Friends of the Christian Statesman should take advantage of this opportunity to boom the subscription list. Bring it to the notice of your friends.

Our General Field Secretary, Dr. James S. McGaw, spoke on the "Bible in Our Public Schools" the 9th of June before the Southern California Convention of the W. C. T. U., held at Pasadena. At the conclusion of his address he was invited to make the address of the evening, substituting for the speaker of the evening who was listed to speak on "Peace." "Peace Based upon the Principles of the Prince of Peace" was the theme discussed by Dr. McGaw. He writes that the discussion of this theme furnished him an excellent opportunity to present the fundamental principles of our Association and its work.

The Christian Statesman is desirous of securing agents in every community throughout the land. Now is the time of the year when new subscribers may be readily secured, the time when all are planning their magazine reading for the coming year. This is a good opportunity for any one who wishes to fill up spare time in a useful and renumerative way. If you are interested, or know of one who will be interested communicate with the Christian Statesman, 602-604 Publication Bldg., Pittsburgh, Pa.

The Day of Prayer for Schools as suggested by the National Reform Association for the second Lord's Day in September is meeting approval everywhere. Lewis Robb, D.D., who is chairman of the Committee on Bible and Moral Instruction in the Public Schools, has addressed a communication to the pastors of the Reformed Church in the U. S. calling attention to this Day of Prayer and Mr. H. C. Cridland chairman of this Committee on Education of the Federated Churches of Dayton has requested literature bearing on this subject for one hundred pastors, saying he was very much pleased with the movement and will gladly co-operate.

All who desire copies of the Responsive Reading for Sabbath schools and Young People's Societies published in the July issue of the Christian Statesman to be used in the observance of the Day of Prayer for Schools should order at once. Address The National Reform Association, 602-604 Publication Bldg., Pittsburgh, Pa.

There is a Mission study class in a Philadelphia church that is attended by twelve young men of the congregation. The book they are studying is Bruce Kinney's "Mormonism" and the pastor writes for twelve copies of the Christian Statesman to supplement their study. The president of a Young People's Society of Pittsburgh says the Christian Statesman is the best citizenship magazine he knows and plans that a copy shall be sent regularly to the chairman of the Good Citizenship committee of his society, to be read and the best items reported at the meetings of the society. These two suggestions should be of value to those engaged in young people's work who want to keep up-to-date in matters affecting the Kingdom.

"The Christian Statesman is improving each year and is certainly worthy of a wide circulation."—Thos. K. Davis, Wooster, Ohio.